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المرجع	Mss Eur F126/59
العنوان	مسودّات مذكرات وتقارير حول زيارة لويس بيلي إلى الرياض
التاريخ/ التواريخ	حوالي ١٨٦٥-١٩٢٧ (ميلادي)
لغة الكتابة	الإنجليزية في اللاتينية
الحجم والشكل	ملف واحد، ١١ مادة (٧٧ ورقة)
المؤسسة المالكة	المكتبة البريطانية: أوراق خاصة وسجلات من مكتب الهند
حق النشر	<u>رخصة حكومة مفتوحة</u>

حول هذا السجل

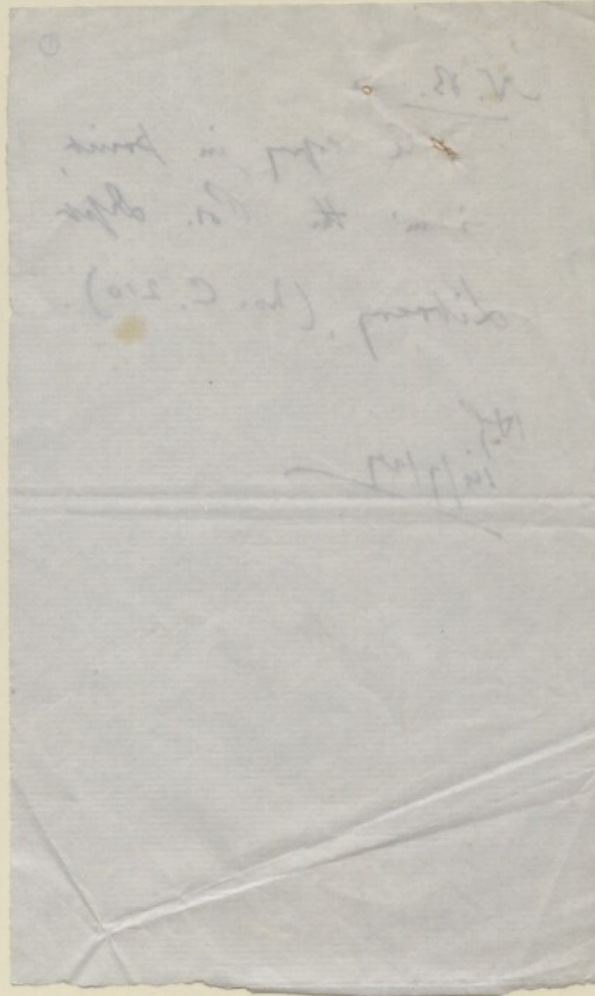
يحتوي الملف على مذكرات ومسودات تقارير وملاحظات وخرائط مبدئية من إعداد لويس بيلي أثناء زيارته للكويت ورحلته إلى الرياض من يناير إلى مارس ١٨٦٥.

تحتوي هذه الأوراق على تاريخ نهر شط العرب؛ تاريخ قبيلة صبيح من القطيف؛ ملاحظات تتعلق بأمر خاصة بعبادة الشمس والنار؛ وصف خط الساحل من القطيف إلى الكويت والرحلة إلى الرياض؛ مذكرات عن محمد ابن سعود وفيصل ابن تركي آل سعود؛ ومذكرات عن التجارة بين الكويت وبر نجد. استخدمت بعض محتويات هذه الأوراق في التقارير التي قدمها لويس بيلي إلى الحكومة في بومباي في رحلته.

يشتمل الملف أيضاً على مذكرتين غلافيتين (الورقتان ١، ١١) وتعلقان بالتقارير التي كتبها لويس بيلي، وتتوافر نسخ منها في مكتبة الإدارة السياسية - تقرير واحد فقط يحمل عنوان، تقرير بيلي عن الرياض. المذكرتان مؤرختان في ١٤ يوليو ١٩٢٧.

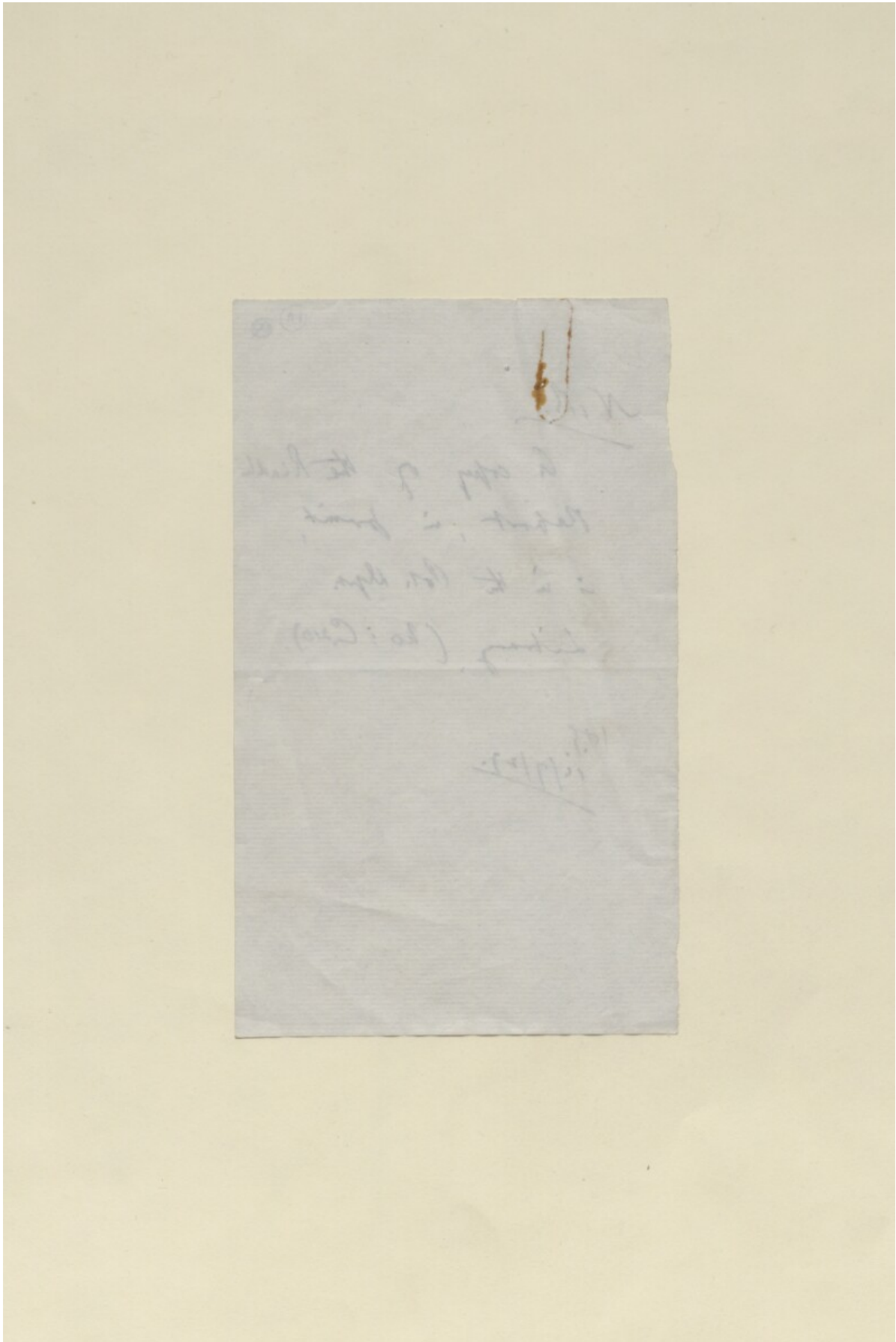


V.B.
A copy, in print,
is in the Pos. Dept
Library. (no. C. 210).
14/7/27





18
A copy of the Riadh
Report, in print,
is in the Pol. Dep.
Library. (no: C.210).
185.
14/7/22.





1 ②
The Tigris & Euphrates unite
at a point called Korna,
& tradition asserts that this was
the veritable Eden: Be that
as it may, nothing could be
more dreary than this southern
most point of Mesopotamia:
a desolate marshy plain
stretching far as the eye can
reach, & enlivened only from
time to time, by a few tents
of squalid Arabs, or by the



Movement of the wild hog, as he grubs up the roots of the scrub brushwood, or wools himself by splashing in the swamps.

From Kurna to the head of the Persian Gulf, the wild flood of the two great rivers is known as the Shat el Arab, a noble tidal river brimming to the exact level of its rich banks, & shaded its



③
Almost throughout, with the
finest date groves that the
world knows. The soil, for
the native proverb, is
like golden, & bears marks of
ancient magnificent irriga-
tionary works: at present
however, thanks to
the government, are left
behind the belt of date
groves is desert. Basrah
the most famous city on
its right bank, is dilapidated



& yearly falling off in popu-
= lation; its vaulted bazaars
almost tenantless, its topolated
mosques crumbling bit by bit,
its flat roofed houses built
for privacy, yet everywhere
overlooked & its people ^{so} utterly
idle that the traveller
wonders how the town ever
got half built & whether
any thing has ever been
finished or repaired.



2 (4)
Westward & inland from
Basrah, lies Zobeir, the
ancient Buss Basrah,
now utterly in ruins, & sur-
-rounded on all sides by
a howling wilderness. A little
to the South of Zobeir, lies
a creek navigable for large
craft, & the port former
port of Zobeir. In these days
trading for the solitary mast
of some wood or hay boat.
Nothing else in the creek



but a few miles down, on its
Persian shore stands a deserted
fort called Moughassar in
this in the middle of last cen-
tury was the stronghold
of the sea chief who pirated
the mouths of the Shat el
Arab plundering or looting
black mail from all
craft passing to & fro the
Persian Gulf. About eighty
years ago however the Turkish



its government attacked ^⑤
the Thonghusee & expelled its
inmates. These with their
best chattels & families took to
their boats, & sailing down
the creek, landed on the
Southern side of a spacious
harbour which lies at the
creek's entrance. Here they
had to defend themselves
against the frequent attacks
of the Bedouins of Central



Arabia who during the
winter, wander with their
flocks camels & horses from
the colder highlands of
Central Arabia to the shores
of the Persian Gulf in
search of pasture & plunder.
By degrees the immigrants
reared a wall of defence
almost parallel with the
sea shore & around enclosing
their settlement



³ They abandoned their old⁶
predatory habits, built
boats opened a trade with
the Persian littoral, Muscat,
& the best part of India
invited the Bedouins to
exchange their ghee & horses,
for coffee, piece goods and
arms & in the end created
a thriving township of
some twenty thousand inha-
-bitants - They called the
town Khot or Koweit



Which means the fort or be-
little fort but foreigners the
called it franc because
it was reared on the shore of
of that ancient Chaldean Str
harbour known where stood the
Sisambensis It was the tra-
old sacred bay from which
the trade of the East was
carried on to & from the
city of Er -
The government of Kuwait leg



became patriarchal, the
Chief Sheikh & the Kaye
sat daily in the gateway
one of the town, to welcome
strangers & to hear complaints
Taxes here unknown but
the traders & others made gratuities
to the chief according to their
business & their profits. one
the wholesome rule obtained
that all arms should be
left at the gateway: for



the rest there was little
punishment, & little heed
of any: fresh water was
scarce, but an Arab thinks
even brackish water a luxury.
Like his camel he drinks
rarely, & any water that
will make coffee, is accepted
with thanks to the Prophet.
A fall of rain & locusts is
an occasion for general
rejoicing & I have seen



٩٨
The entire town of Koweit,
Men, women, & children, turn
out with shouts of delight
at the bounty of Heaven we
thus showering on them
freely, both meat &
drink. The climate it is
true was fiercely hot during
the summer months, yet
disease was almost unknown
Stomach or back ache was
readily cured by firing with
a hot iron it was hot



uncommon for the Sheikh or
to take with themselves seen
new lives at 90 & die at Cap
about 120 & here where of
this is the case the climate pro
can scarcely be considered the
as prematurely exhaustive the
It is how some months ago
that I appeared in my
Steamer off the town of
Kowit I had determined
in brief to pay the chief



... or Imam of the Dechebe⁹
... a visit in his own
... Capital Riyadh in the plateau
... of Central Arabia: a polite
... proposal to this effect to
... the Imam himself had
... met with a discourteous
... rejection, a second offer
... to the Imam's slave governor
... Kestiff had loured that
... functionary into African
... brother but I have always
... been of opinion that



Baron Munchausen that
an ingenious man is never
without resource; his words
failing, I resolved to set
steamed across to Koweh, &
~~registered my flag~~
positively sent ashore to say
I was home: presently
a large pulling boat
came along side & I welcomed
on board the eldest son
of the Chief Sheikh of
Koweh together with my
old friend Sheikh Futouf



5
Bin Beeder little son (10)
following - After coffee & the
usual compliments I proposed
a visit to the shore & it was
arranged that I should leave
the following day & take up
my abode in the great
apartments of the chief Sheikh.
Accordingly the next morning
I pulled on shore - three
honey combed fairs resting
on logs of wood on the beach
gave me a slow & dangerous
salute: some Arab Maers



of food flood here standing
with their prows in the tre
water is that I & my
officers staff could mount
them from the boats: at
the water's edge stood the
Chief's eldest son and
immediately in front of
the front house threshold a
stood the chief himself in
barefooted (since he never
wears sandals) of Herculean in
proportions, about a hundred in



Years of age his voice still
tremendously loud & full
& ~~leaving~~ for stopping suddenly
at - ly from time to time
at with an ~~the~~ interrogatory
- Ah! something between the
back of the ear of the
patriarch of the flock &
- a sudden blast & pause
in a favorite Polka.
The Chief conducted me
in my apartment & placed
me at the head of a



Table spread with sweet,
meats & a bountiful meat
breakfast. He sat himself
on my right hand & did
ample justice to the meal
his sons & dependants sitting
on the carpets with their
backs close to the walls at
the lower end of the room.
The breakfast over the
Chief called for pipes & coffee
from time to time a



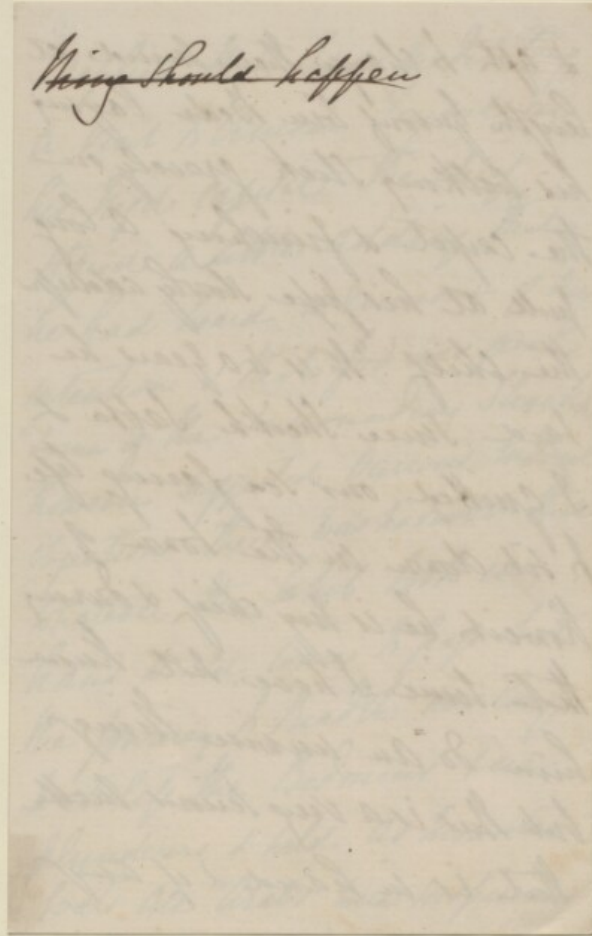
⁶ Sheikh of the town would ¹²
drop in give me salutation
& take his seat, in like
manner & without any
ceremony or leave taking a
guest would rise & retire
for the Arabs are free from cer-
emony as their neighbours the Persians
on the other side of the Gulf are
ceremonious. The chief frequently
reiterated his welcome to Howell
& assured me that his house
& servants were entirely at my
disposal. Is there anything I
could do for you he asked.



I replied that I was meditating
a visit to Amman Feysul in
his head capital. The chief
stated a little adding that
he had heard a rumour of my
intention & that God was great
some of the surrounding Sheikhs
however suggested various indirect
objections there was no doubt that I
whatever the Sahib took in
hand would come to pass but how
the journey to Kirdth was long the
waterless the Bedouins were
plunderers & held as mountain
boats all Arabs were suspicious the

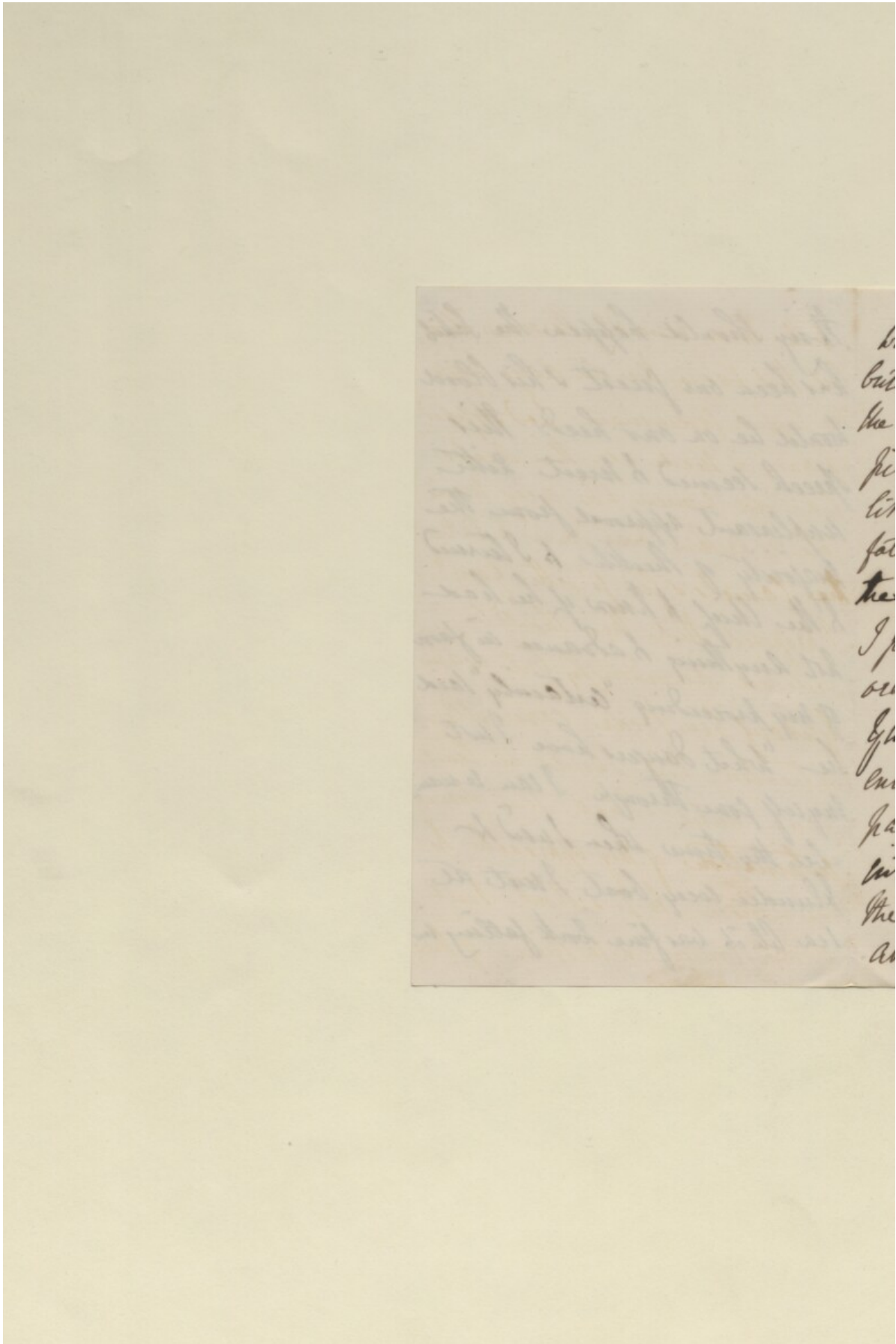


... & aft. to change their mind⁽¹³⁾ at
length Ghuson bin Bedr laying
his walking stick heavily on
the carpet & finishing a long
joke at his pipe. Hoarsely addressing
the chief "It is 40 years" he
said since Sheikh Sabba &
I quitted our sea faring life
I sit down in the town of
Koweit he is my chief & during
that time I have not known
him do an unwise thing
but this is a very serious matter
that is in hand & if any



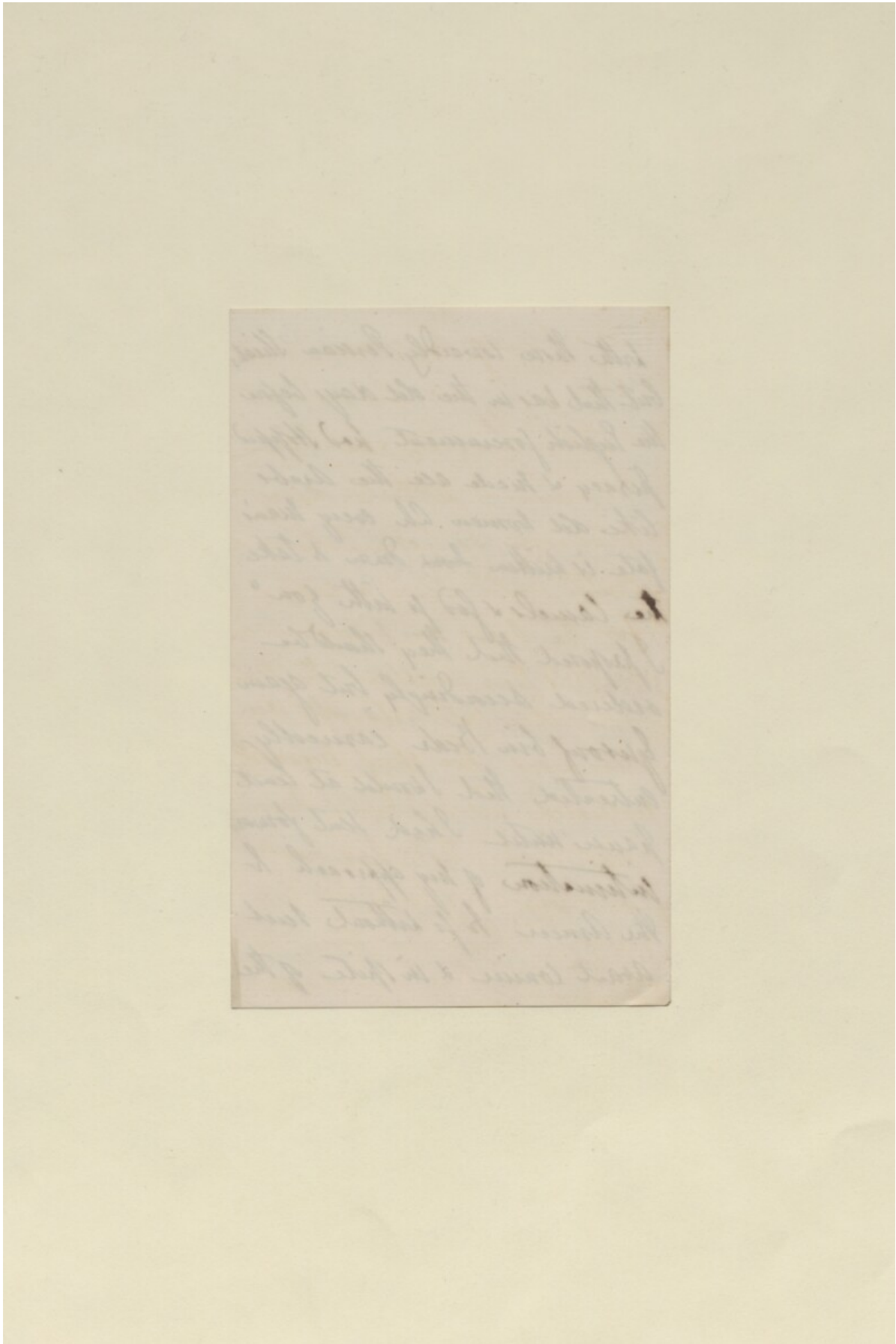


4
16
If they should happen the Sahib
has been our guest & his blood
would be on our heads. This
speech seemed to meet with
unpleasant approval from the
majority of the Sheikh & I turned
to the Chief to know if he had
not anything to advance in favor
of my proceeding. "Certainly" said
he "what dangers have I not
bravely gone through. I can remain
here the time when I used to
plunder every boat I met at
sea Ah it was fine work falling in



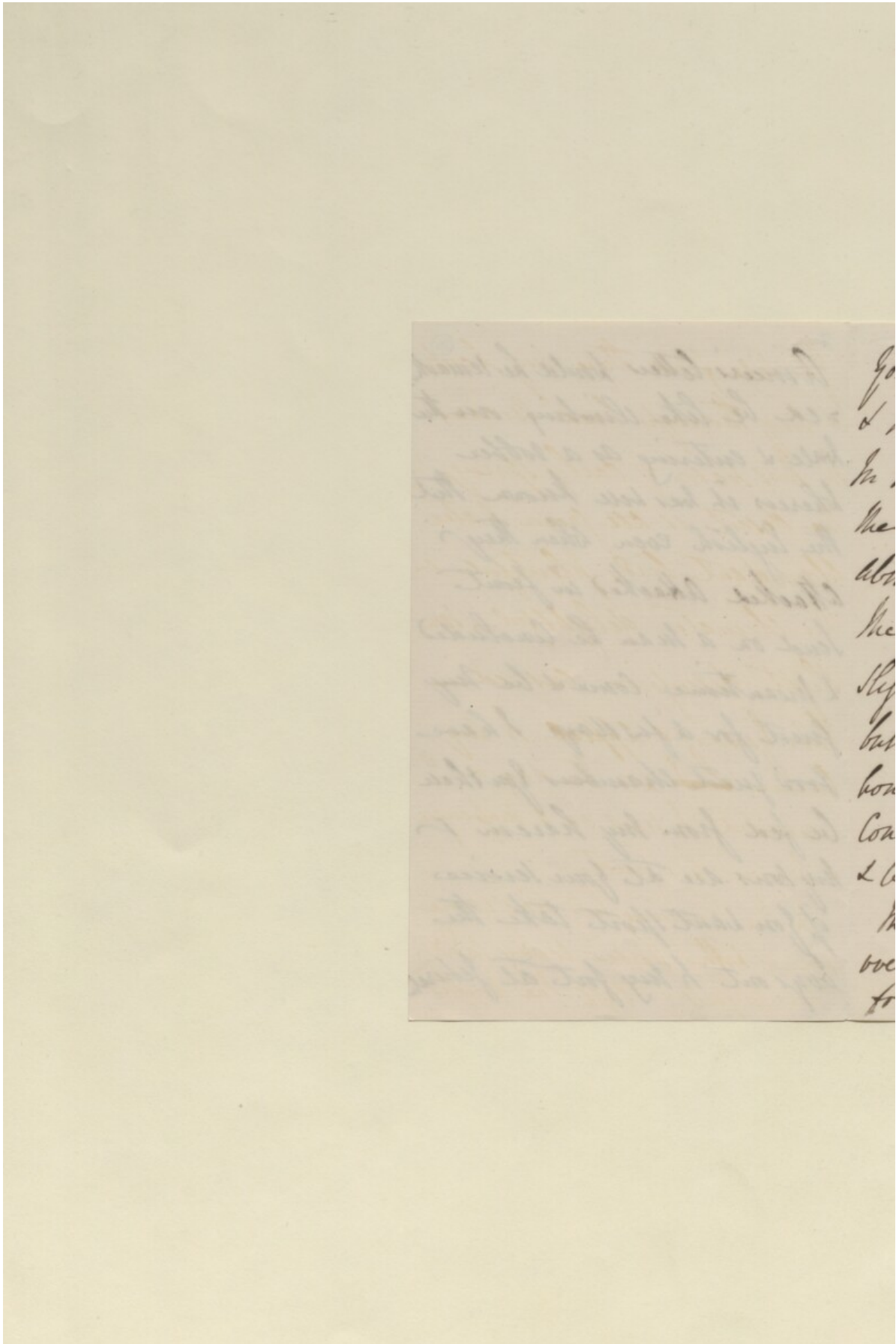


with those cowardly Persian⁵ Shikhs,
but that was in the old days before
the English government had stopped
piracy & made all the Arabs
like old women wh every man's
fate is written down & take
the camels & food for with you"
I proposed that they should be
ordered accordingly but again
Gusouf bin Bedr earnestly
entreated that I should at least
pause until I had sent forward
intimation of my approach to
the Amir to be without such
about Conier & in spite of the





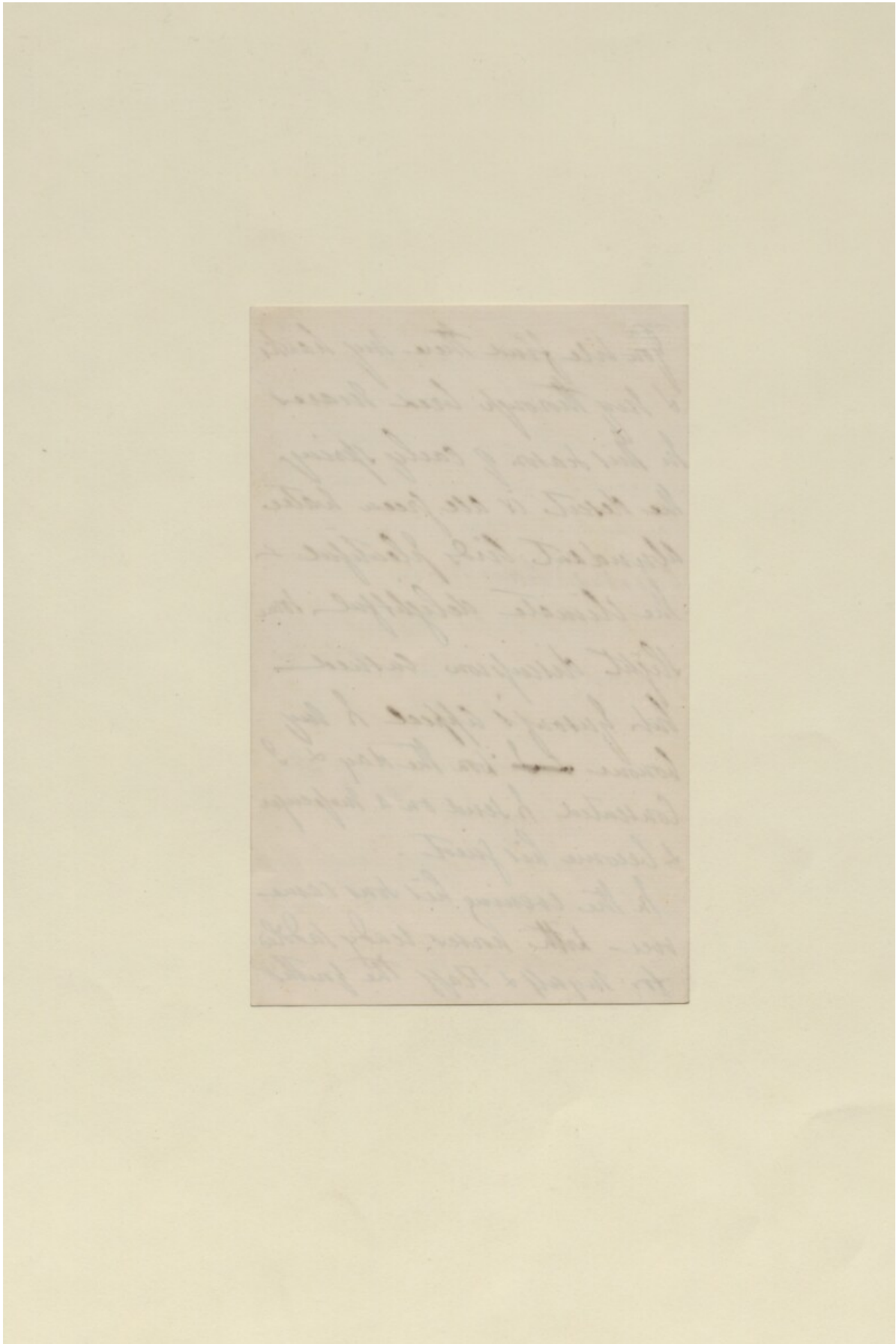
8
16
Ameer's letter would be remarkable
= as he like climbing over the
wall & entering as a robber
whereas it was well known that
the English even when they
attacked attacked in front
Send on a man he concluded
& meantime come & be my
guest for a few days I have
good guest chambers you shall
be fed from my harem &
my boys are at your service
if you want sport take the
boys out to my fort at Jherah





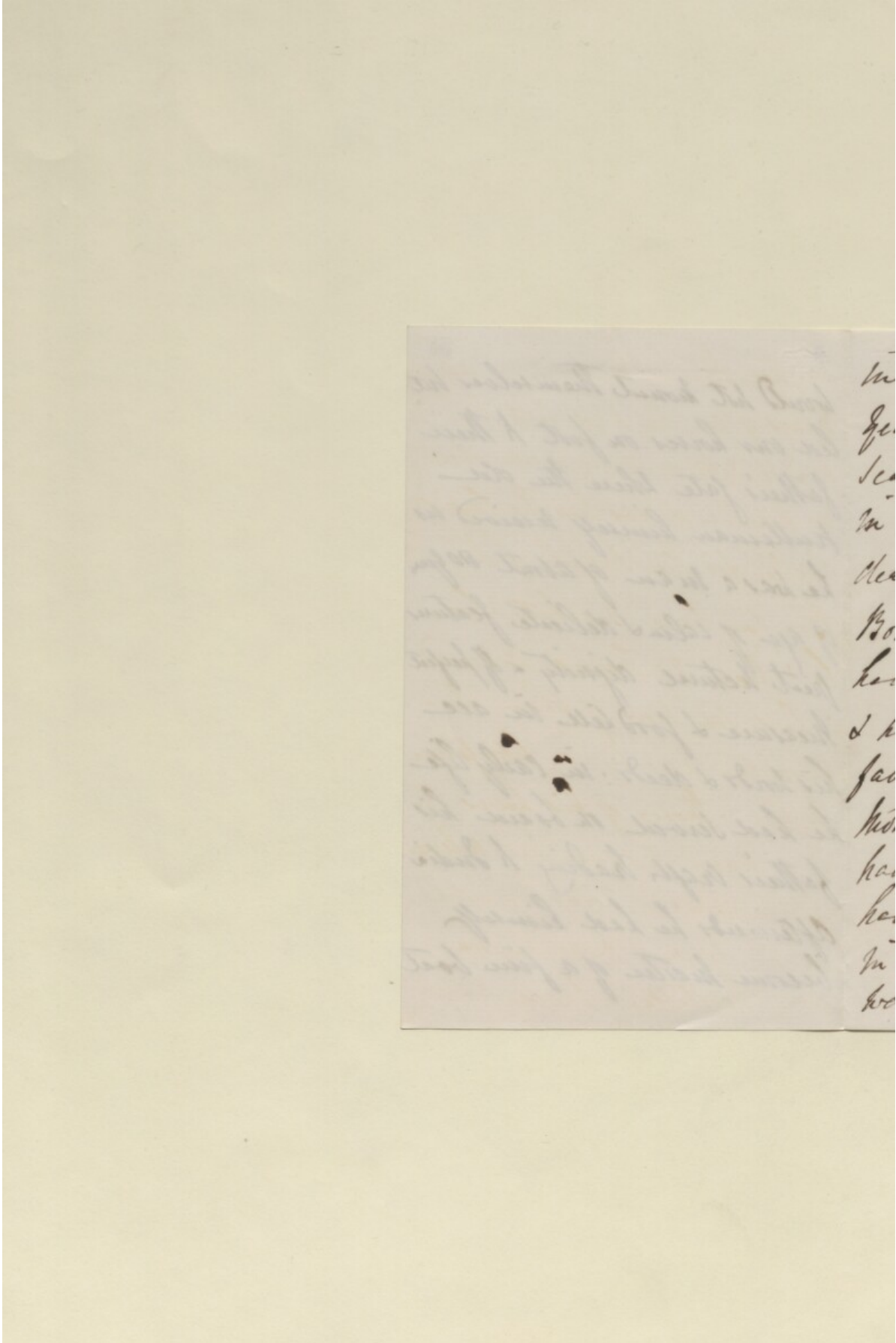
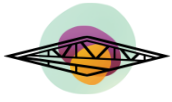
you will find there my horses⁽¹⁷⁾
& my thorough bred mares
In this season of early spring,
the desert is all green water
abundant birds plentiful &
the climate delightful some
slight discussion ensued
but Guston's appeal to my
honour ~~was~~ won the day & I
consented to send on a messenger
& become his guest.

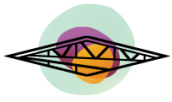
In the evening his boat came
over with horses ready saddled
for myself & Flaff the youths



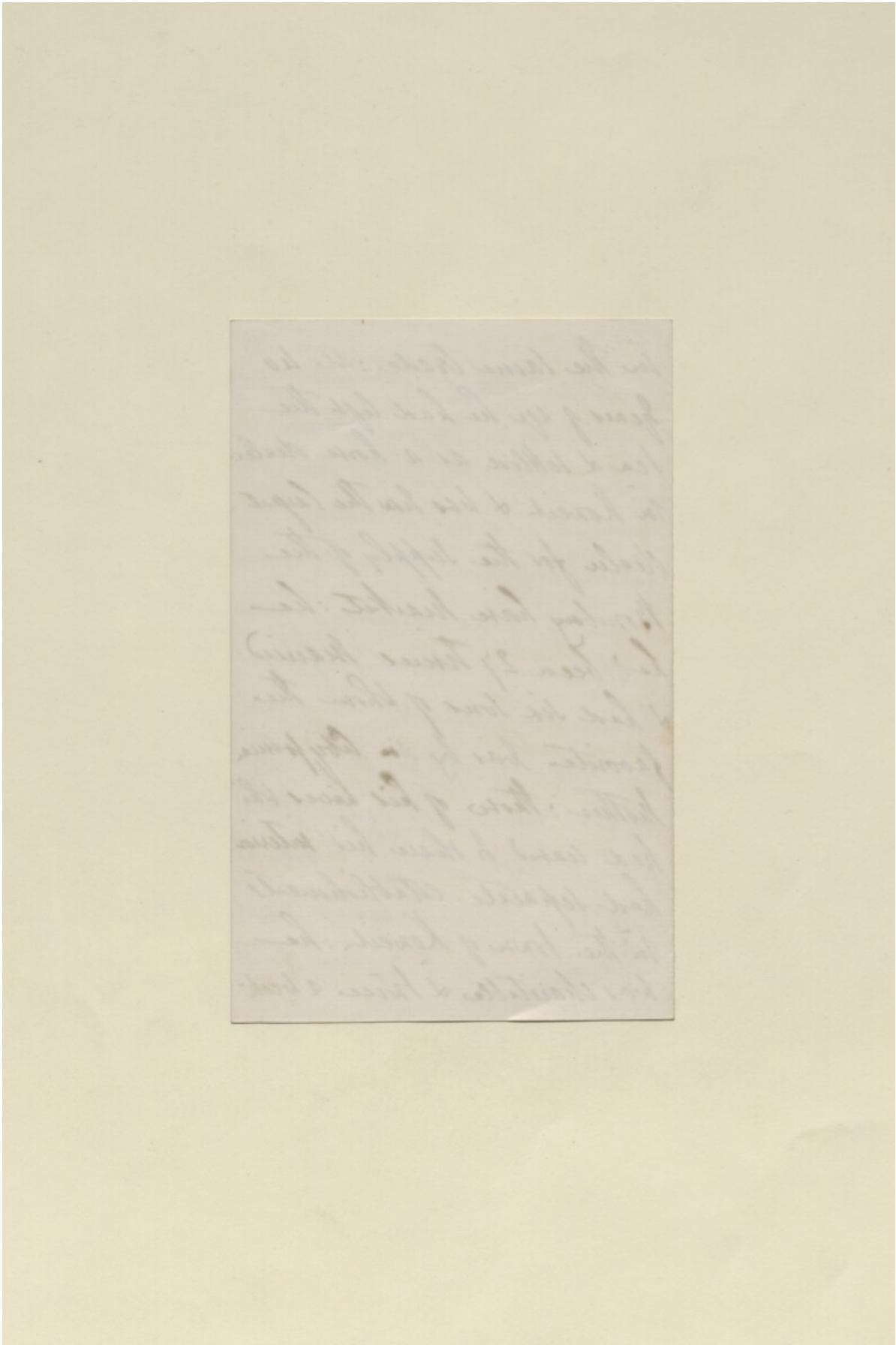
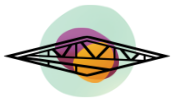


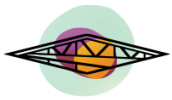
9
would not mount themselves but
led our horses on foot to their
father's gate where the old
kublerman himself received us
he was a man of about 80 years
of age of calm & delicate features
great stature dignity & of perfect
measure & good will in all
his words & deeds: in early life
he had served on board his
father's craft trading to India
afterwards he had himself
become master of a fine boat



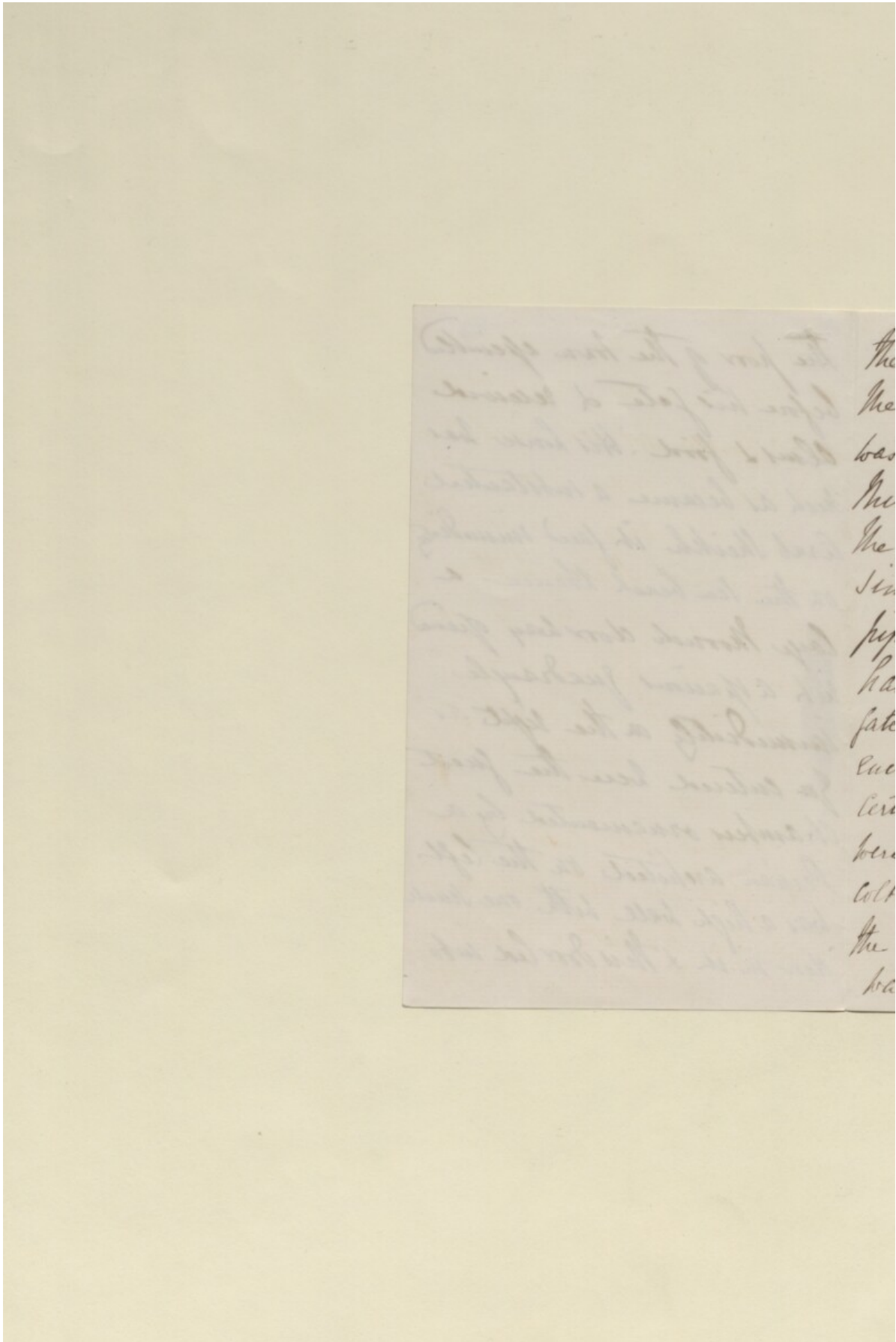
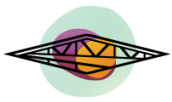


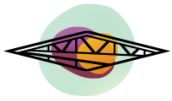
in the same trade: at 40⁽¹⁹⁾
years of age he had left the
sea & settled as a horse dealer
in Koweit & was now the largest
dealer for the supply of the
Bombay horse market: he
had been 27 times married
& had six sons of whom the
favorite was by an Abyssinian
mother: three of his wives who
had ceased to share his interest
had separate establishments
in the town of Koweit: he
was charitable & twice a week



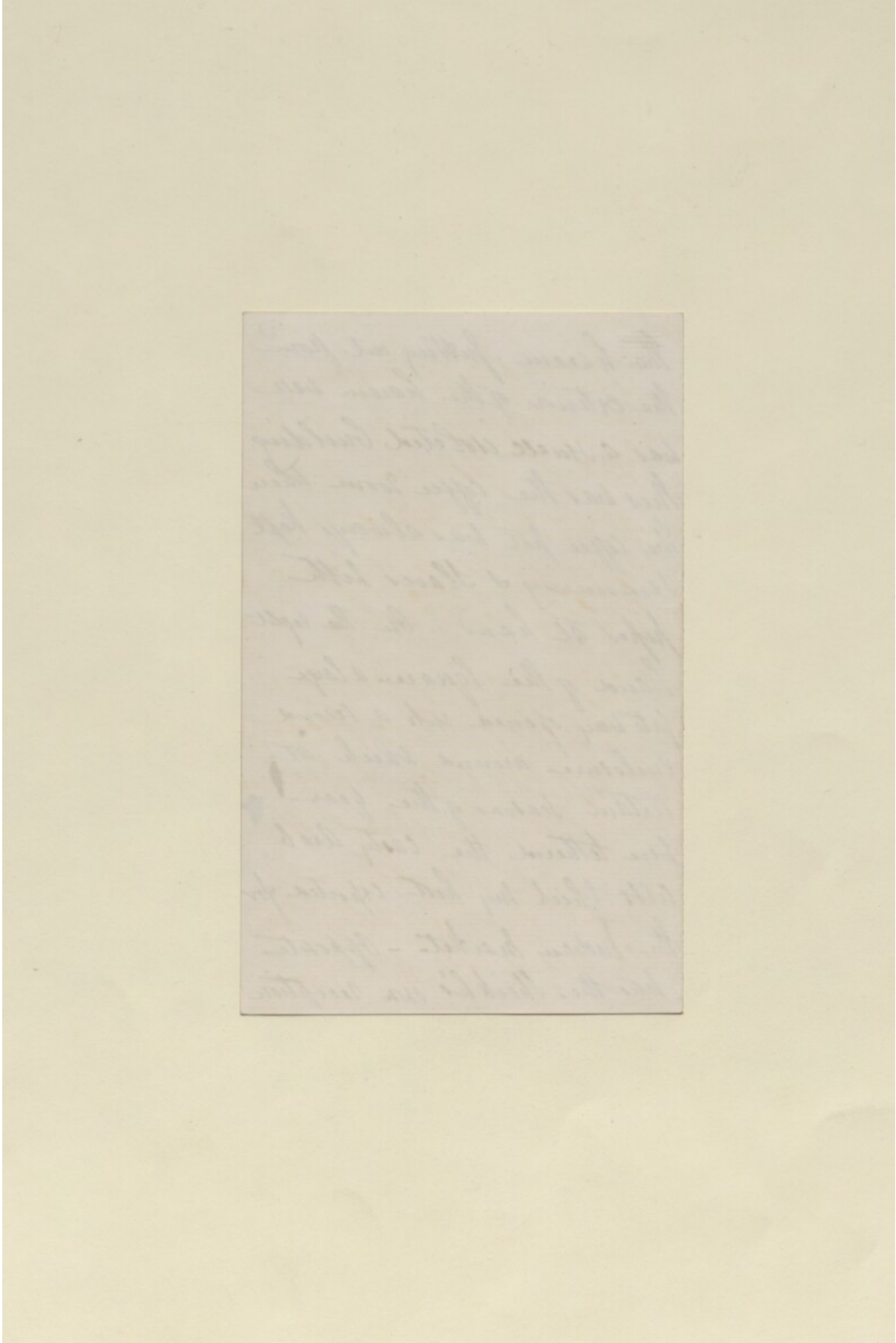
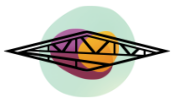


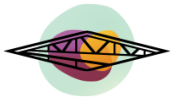
¹⁰ The poor of the town assembled ²⁰
before his gate & received
alms & food. His house was
such as became a substantial
Arab Sheikh it faced immediately
on the sea beach thence a
large Moorish door way opened
into a spacious quadrangle.
Immediately on the right as
you entered here the finest
chambers ornamented by a
Persian architect on the left
was a high hall with one small
door in it & this door led into



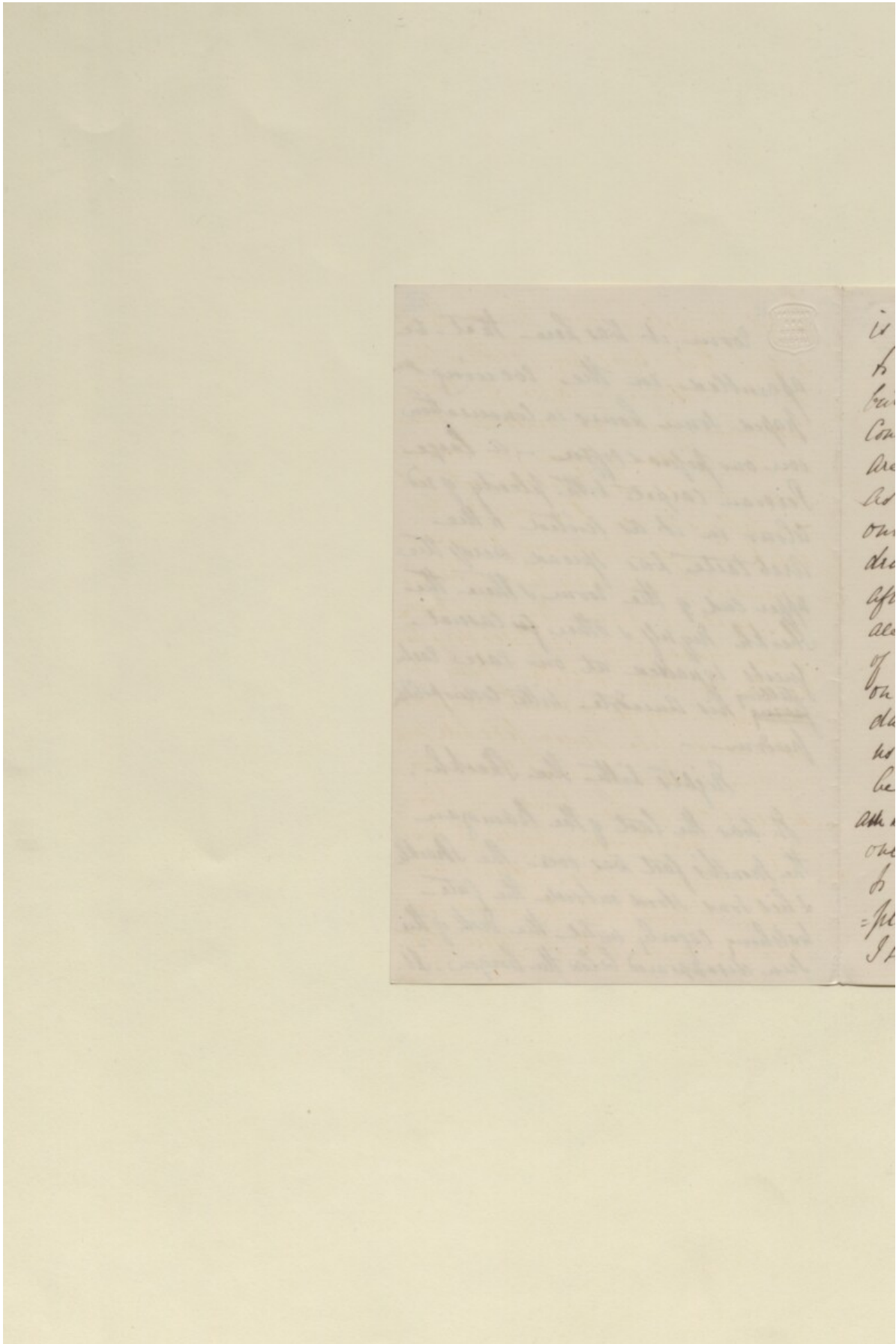
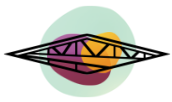


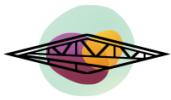
(21)
The harem. Jutting out from
the exterior of the harem wall
was a small isolated building
this was the coffee room where
the coffee pot was always kept
simmering & slaves with
pipes at hand - On the right
hand of the square a large
gate way opened into a second
enclosure around which at
certain seasons of the year
were tethered the costly Arab
colts which my host exported for
the Indian market - Opposite
was the Sheikh's own reception



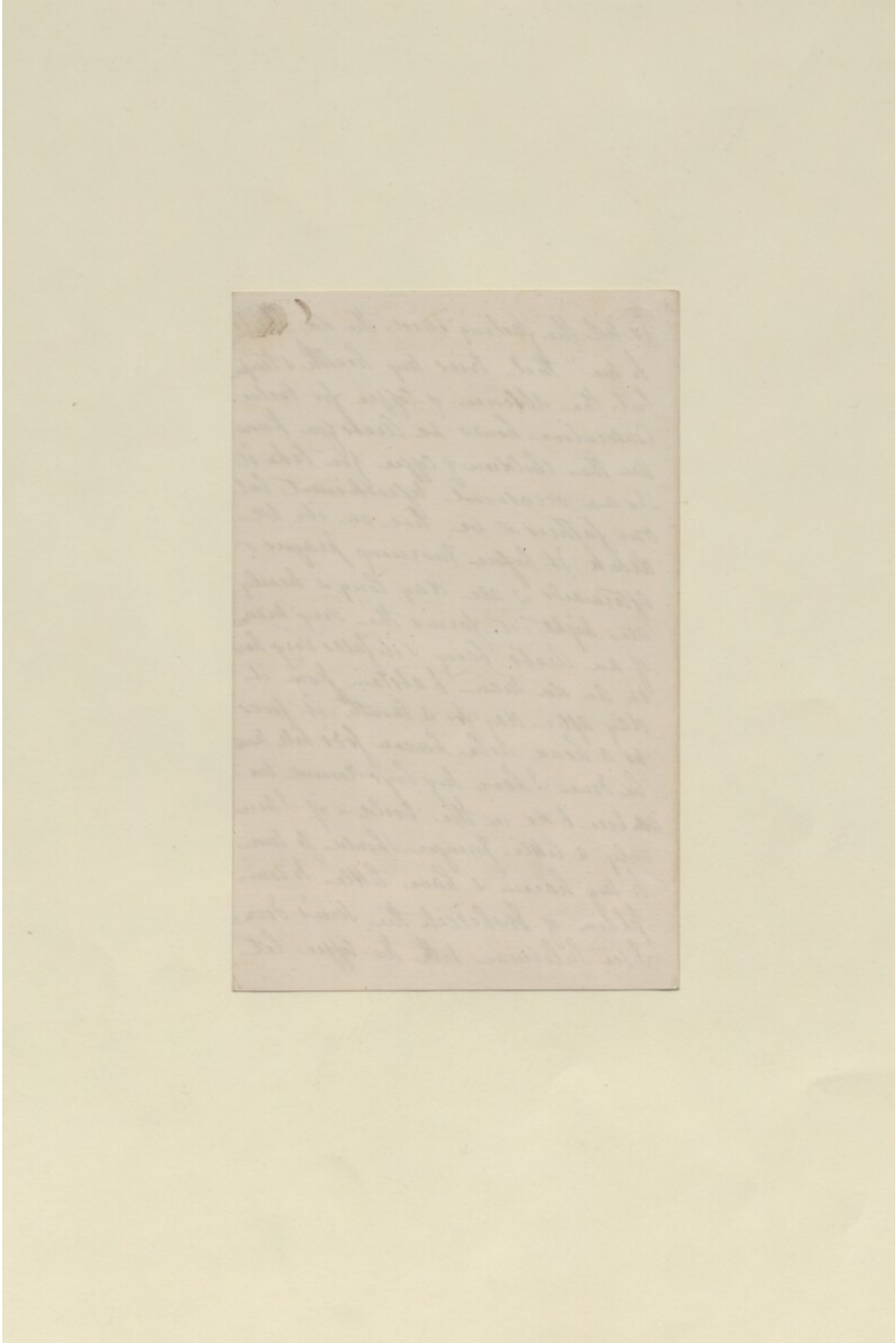
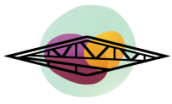


room, it was here that we
assembled in the evening &
passed some hours in conversation
over our pipes & coffee - a large
Persian carpet with plenty of red
colour in it as suited to the
Arab taste was spread across the
upper end of the room & there the
Sheikh myself & other for casual
guests separated at our ease each
telling his anecdote with cosmopolitan
freedom -
Rights with the Sheikh.
It was the last of the Ramazan
the month's fast was over the Sheikh
& his sons stood outside the gate
watching eagerly until the disk of the
sun disappeared below the horizon. It



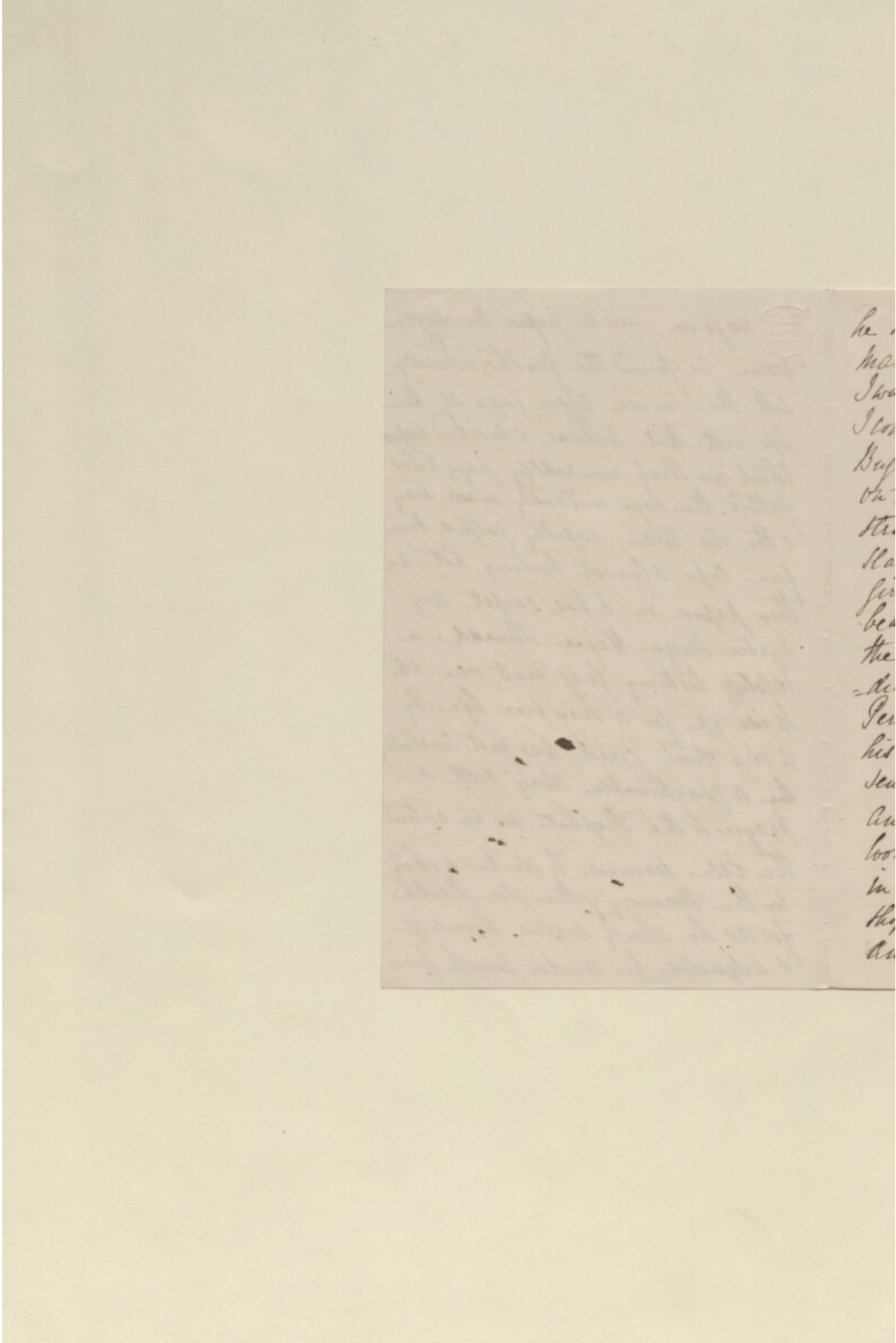


is not the fasting "said the da Shakh
to me" that tries my health & temper
but the absence of coffee for twelve
consecutive hours we Arabs you know
are the children of coffee you take it
as an occasional refreshment but
our fathers & we live on it we
drink it before morning prayers &
afterwards & all day long & nearly
all night: it forms the very main
of an Arab's being & it falls very hard
on an Arab's mind to abstain from it
day after day for a month: it gives
us a head ache however good it will
be done I have my boys round me
at the bea to do in the world & if I were
only a little younger should go more
to my harem & have little to com-
-plain of Inshallah the Lord's down
I see Sulaiman with the coffee let



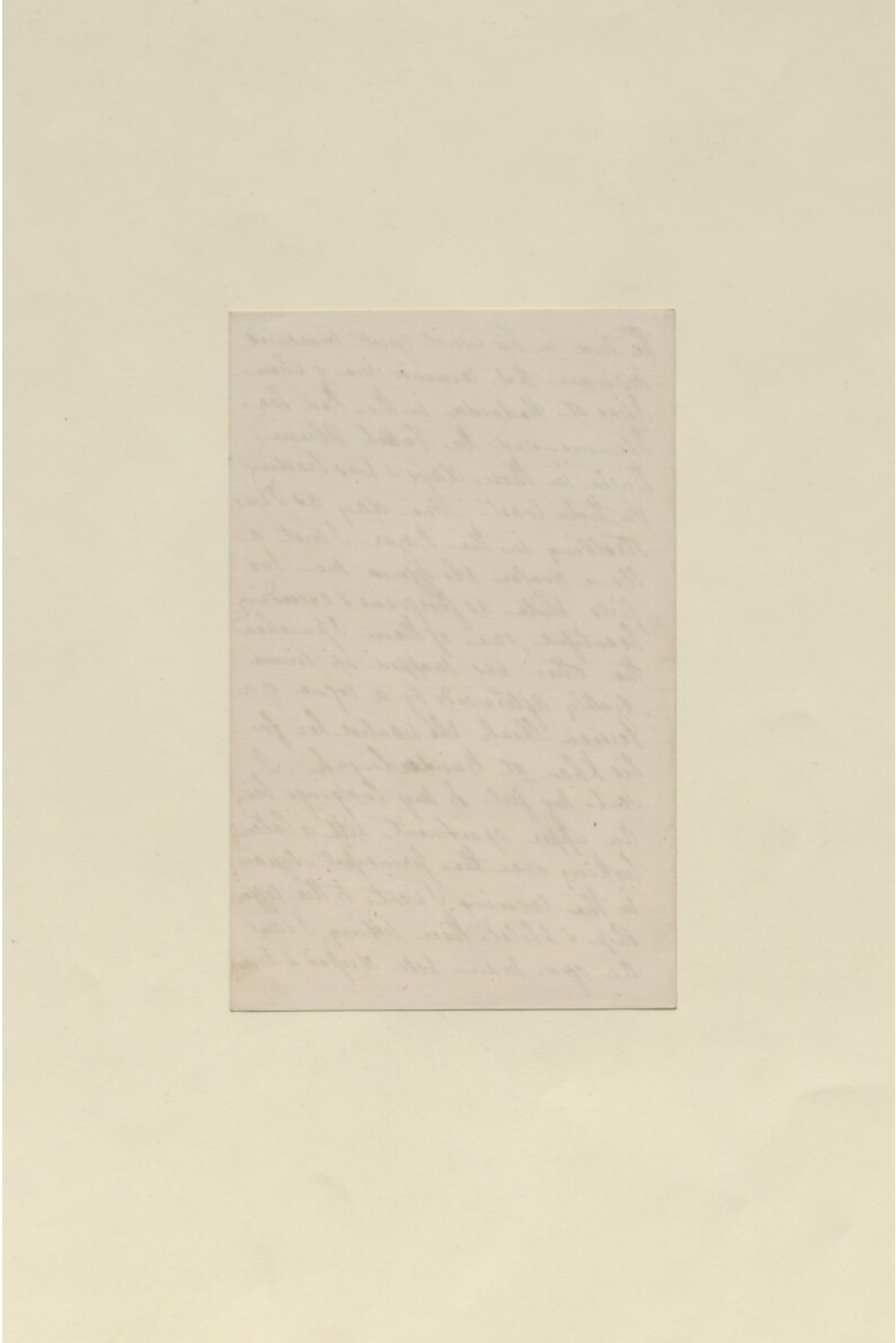


12
12
us go in - As he passed the coffee
room he found the fourth already
with the small coffee cups at their
lips with that natural & marked coffee
which an Arab invariably pays to his
father the boys instantly made way
& the old man rapidly gulped down
five cups almost boiling hot: we
then passed on to his carpet rug
Arabia Mirza Hajer Ahmed, a
Falstaff looking full Arab, one who
made up for a very free life by
a very strict creed. was just concluding
the a questionable story with a
prayer to the Prophet. as he entered
the tale seemed to strike a chord
in the memory of the old Sheikh
for as he slowly seated himself
& adjusted his amber mouth piece



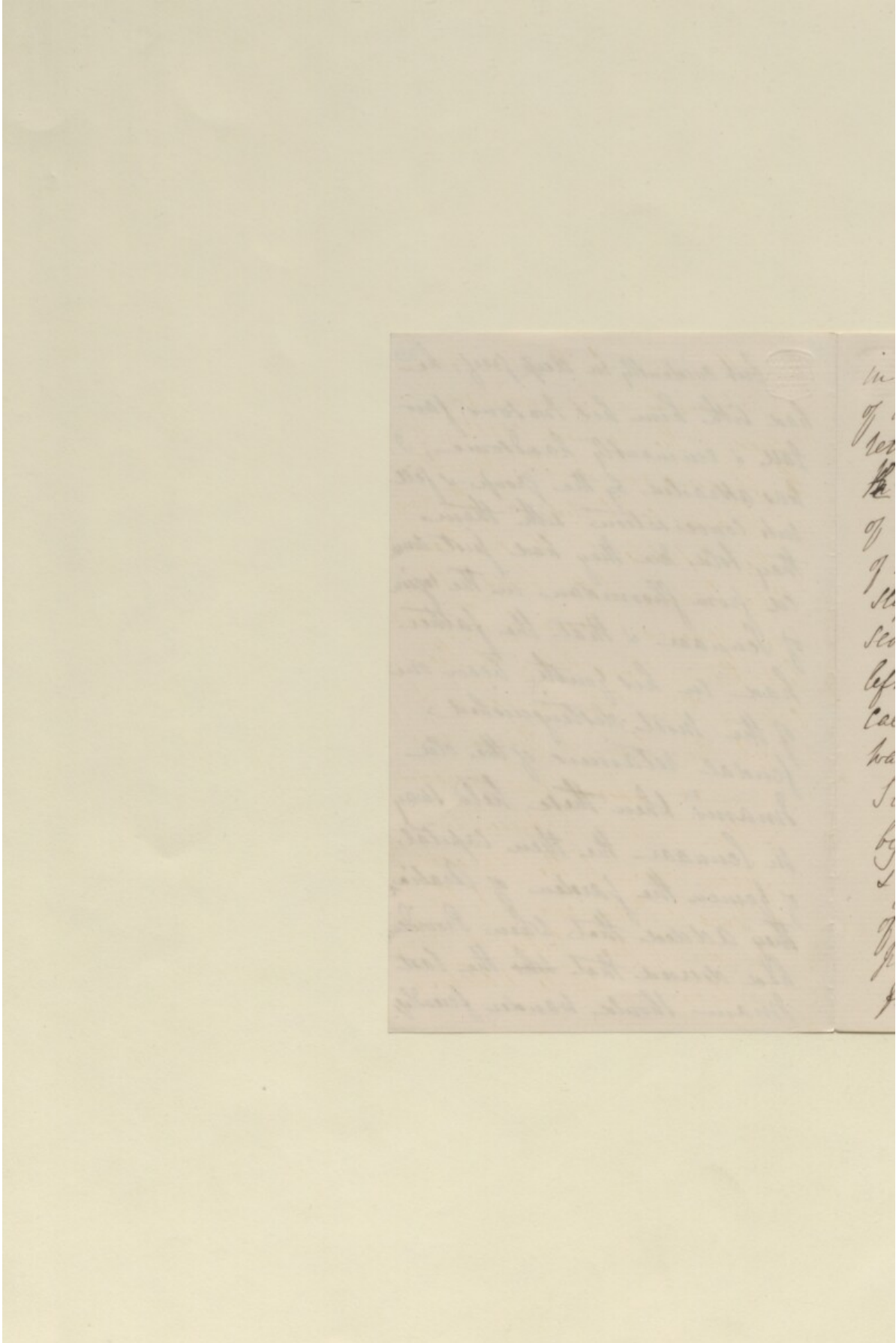


he said in his usual quiet measured⁽²³⁾
manner that reminds me of when
I was at Hodeida in the Red Sea
I commanded the Futeh Alum
Buga in those days I was trading
on that coast. One day as I was
strolling in the Bazar I met a
Slave dealer who offered me two
girls white as Georgians & exceeding
beautiful, one of them I purchased
the other was snatched up imme-
diately afterwards by a rogue of a
Persian Shiah who wanted her for
his Khan at Bander Lingah. I
sent my girl to my lodgings being
an upper apartment with a balcony
looking over the principal square.
In the evening I went to the coffee
shop & whilst there sitting, I saw
an aged man well dressed & armed,



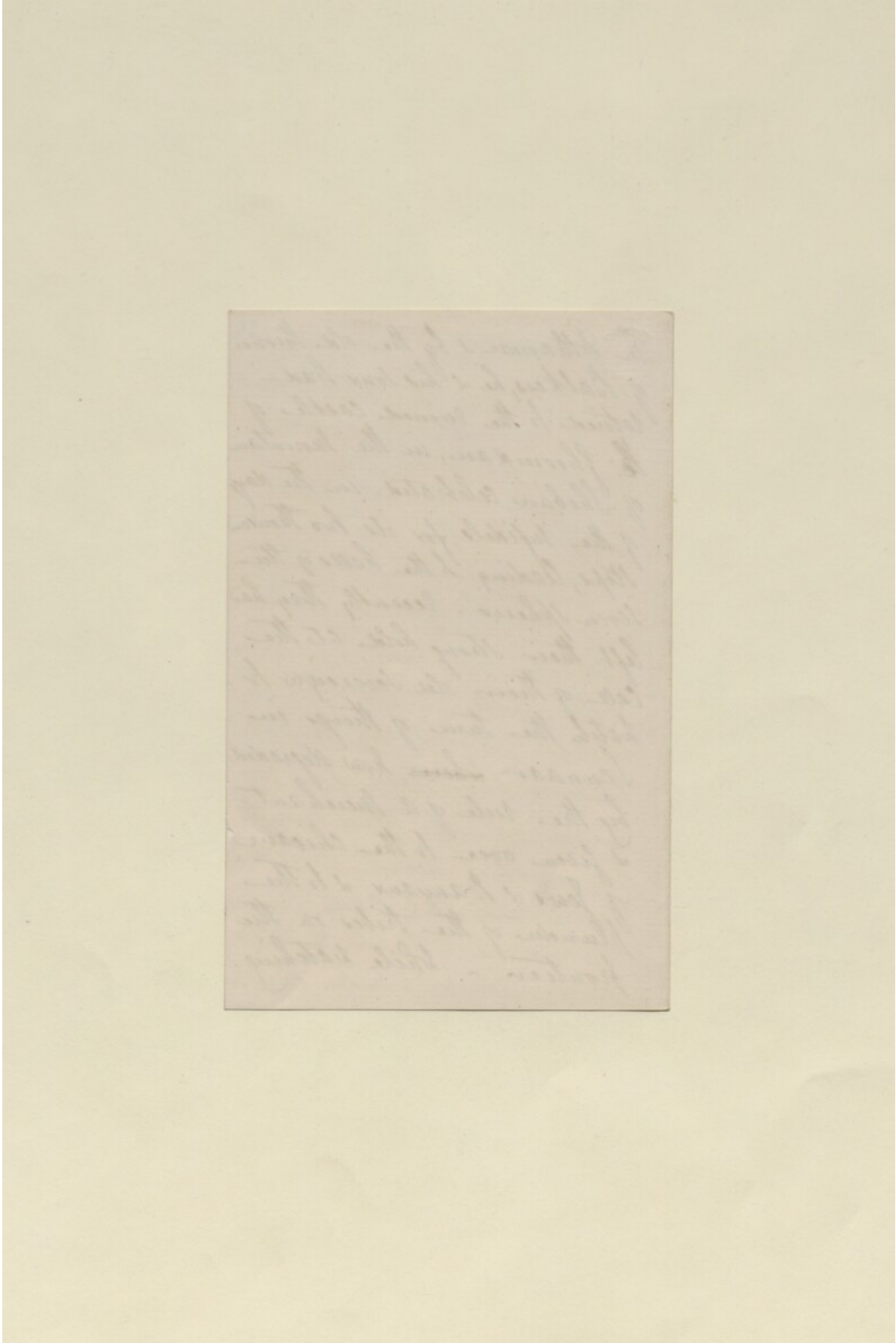


13 but evidently in deep grief; he²⁶
had with him his two sons, fair
tall & eminently handsome; I
was attracted by the group & fell
into conversation with them.
They told me they had just arri-
ved from Shoomdan in the region
of Sennaar & that the father
had in his youth been one
of the most distinguished
feudal retainers of the old
Imams when these held sway
in Sennaar the then capital
of between the garden of Arabia;
they added that when Providence
had decreed that ~~the~~ the last
Imam should wander friendless



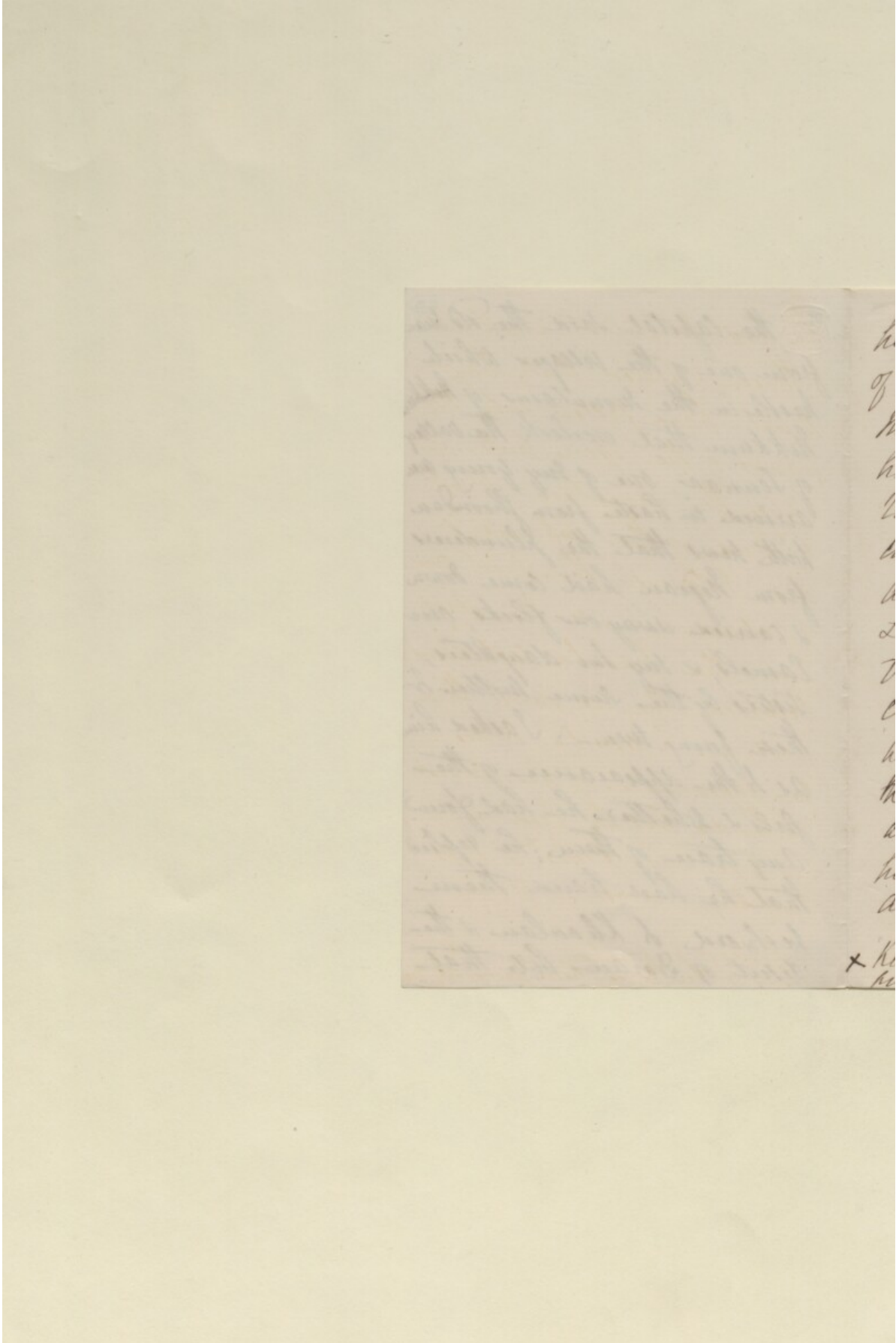


in Ithamar & by the old throne⁽²³⁾
of Balkees, he & his sons had
retired to the ruined castle of
the Ghoomdan, in the mountain
of Shibau, celebrated in the days
of the infidels, for its two thousand
steps, leading to the halls of the
seven spheres. Recently they had
left their strong hold at the
call of their old sovereign to
watch the turn of things in
Sennaar ~~where~~ now degraded
by the rule of a merchant
& given over to the chicanes
of Jews & Banyans & to the
plunder of the tribes on the
frontier - while watching





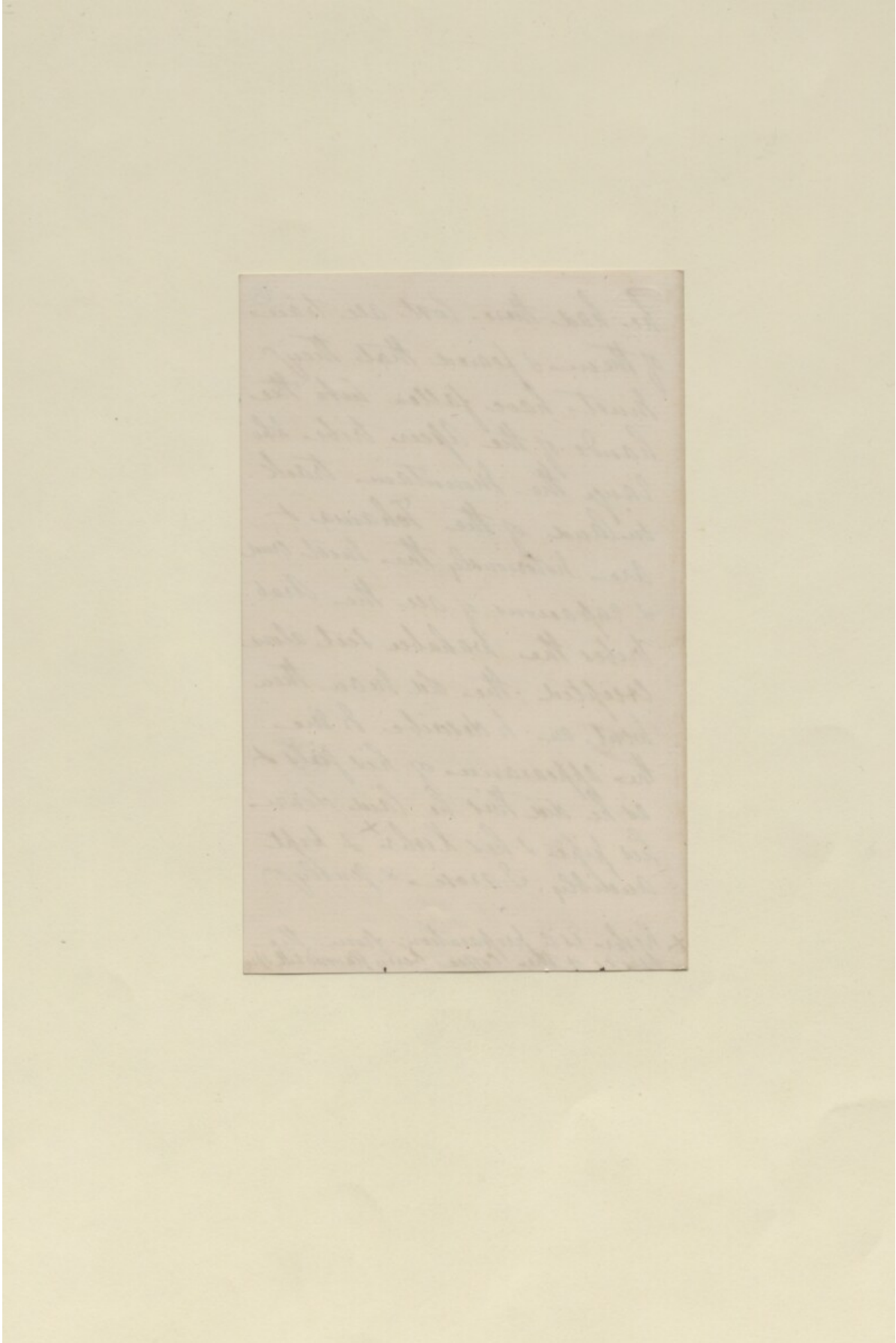
14 the capital said the old man
from one of the villages which
nestle in the mountains of ~~Khakk~~
Nikkum that overlook the valley
of Sennaa, one of my young men
arrived in haste from Shoosdan
with news that the plunderers
from Nejian had come down
& carried away our flocks, our
camels, & my two daughters,
sisters by the same mother to
these young men. I asked him
as to the appearance of the
girls & whether he had found
any trace of them; he replied
that he had traced them
westward to Khaulan & the
desert of Doran but that





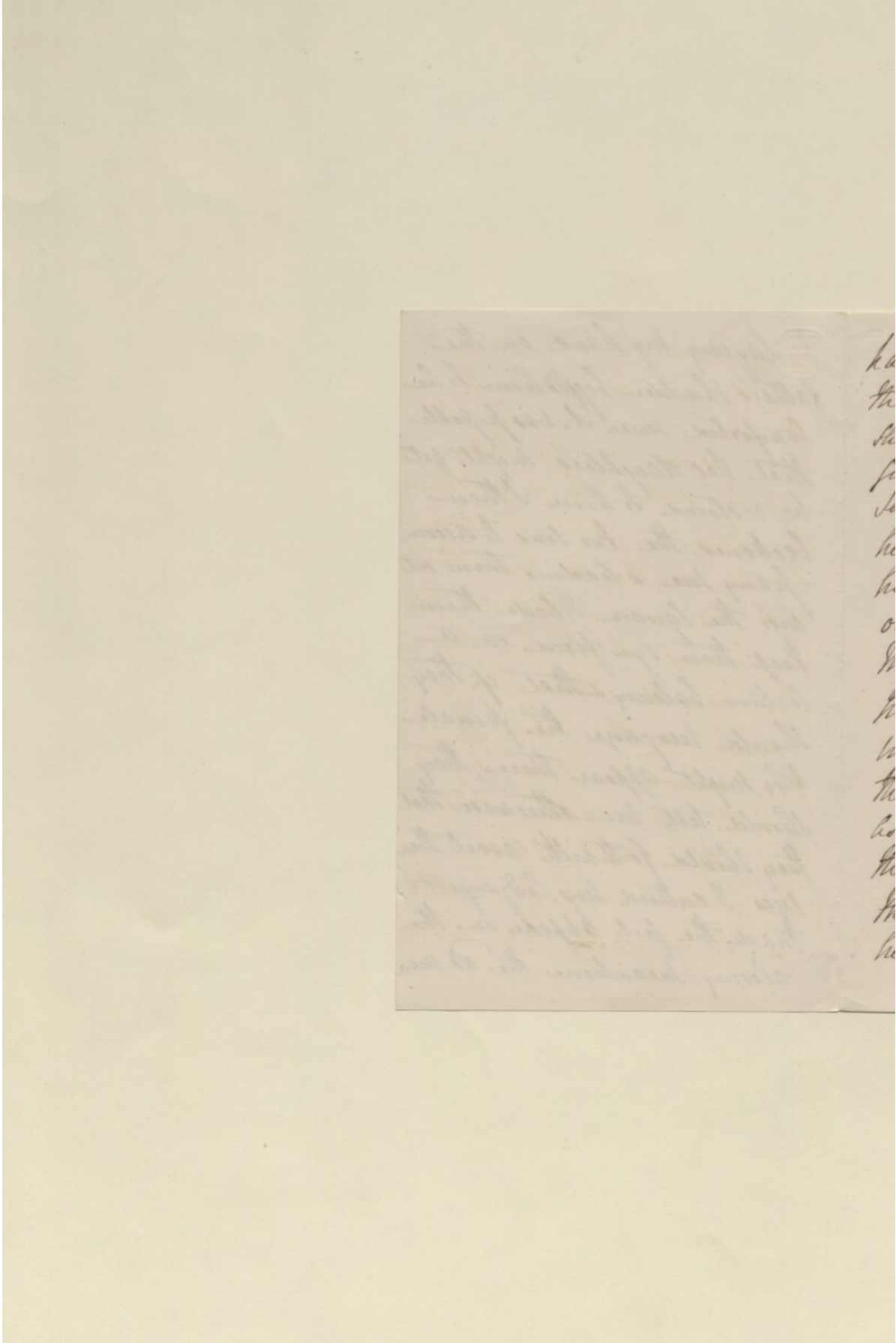
he had there lost all trace⁽¹⁹⁾
of them & feared that they
must have fallen into the
hands of the Ameer tribe who
range the Mountain track
inland of the Tehama &
are notoriously the most cruel
& rapacious of all the Arab
tribes the Wahabee sect alone
excepted; the old man then
went on to describe to me
the appearance of his girls &
as he did this he laid down
his pipe & his Kishr⁺ & kept
audibly. I arose & gently

+ Kishr is a preparation from the
rinds of the Coffee berry flavoured with Sugar



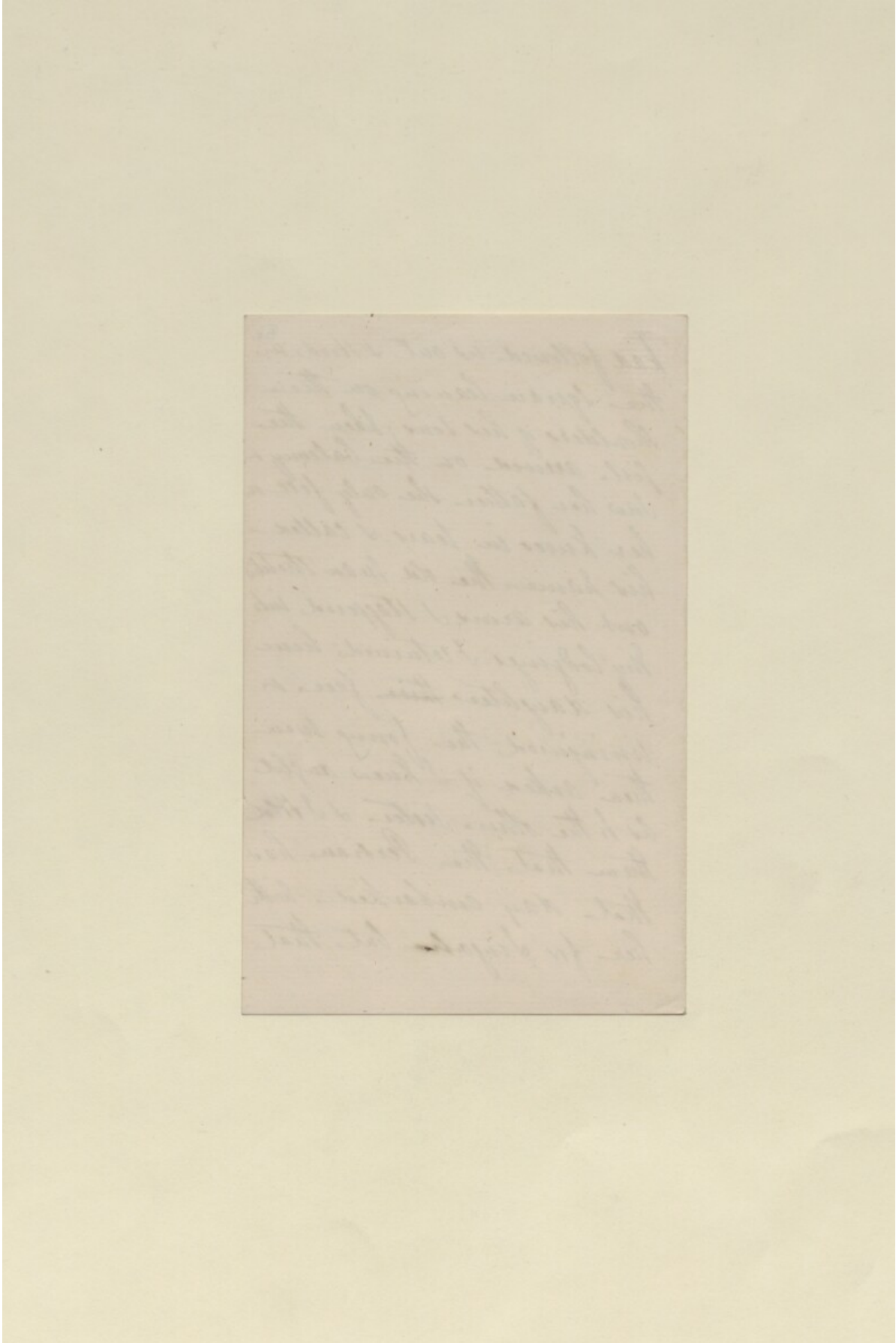


15
Laying my hand on the²⁰
father's shoulder begged him to be
comforted since it was possible
that his daughters might yet
be restored to him. I then
beckoned the two sons to accom-
pany me & leading them out
into the square I bade them
keep their eyes fixed on a
certain balcony & that if they
should recognize the female
who might appear there, they
should tell me otherwise that
they should forthwith avert their
eyes. I entered my lodgings &
made the girl appear on the
balcony meantime the old man



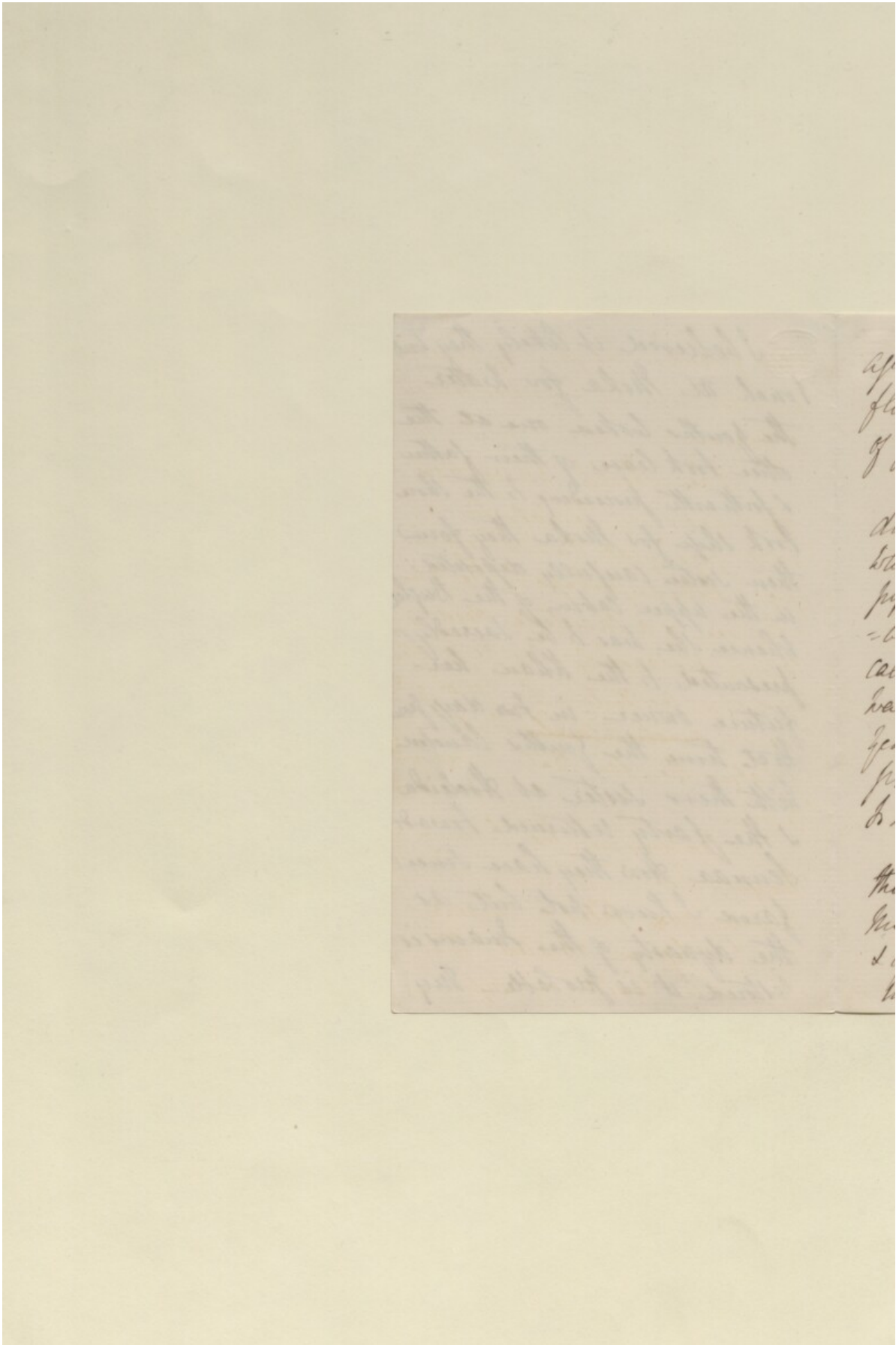


had followed us out. I stood in ⁽⁹¹⁾
the square leaning on the
shoulders of his sons; when the
girl arrived on the balcony &
saw her father she only fell on
her knees in tears & called
his name. The old man stretched
out his arms & staggered into
my lodgings. I returned him
his daughter ~~there~~ free &
uninjured. The young men
then asked if I knew ought
as to the other sister. I told
them that the Persian had
that day embarked with
her for Singapur but that





16 I believed it likely they ^{had} touch at Moka for water
the youths looked one at the other took leave of their father & forthwith proceeding to the shore took ship for Moka they found their sister carefully deposited in the upper cabin of the Bugle whence she was to be sacredly presented to the Khan her future owner: in two days from that time the youths landed with their sister at Hodeida & the party returned towards Sennaa How they have since fared I know not but as the dynasty of the Imams is restored it is probable my

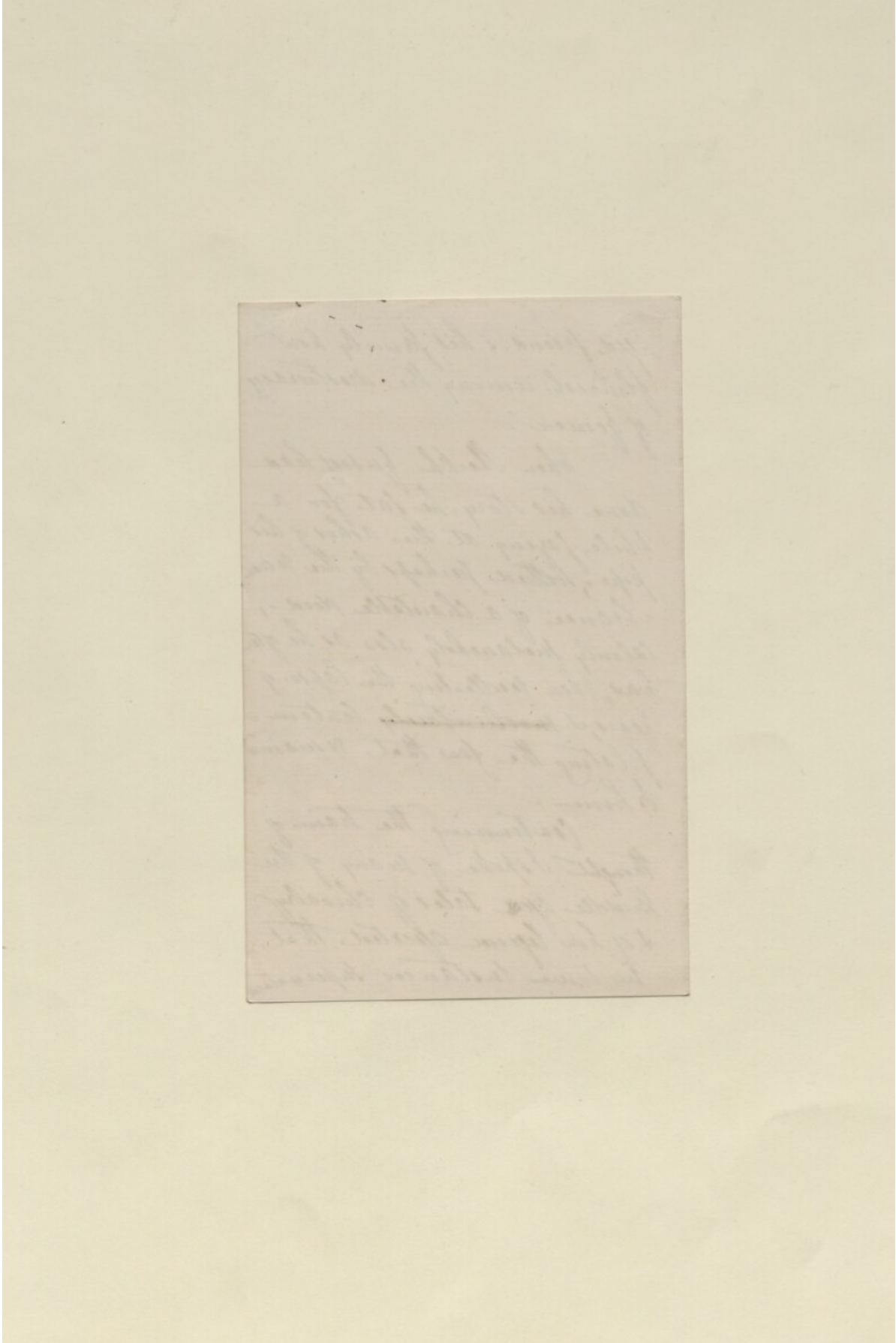




aged friend & his family how⁽³³⁾
flourish among the aristocracy
of Yemen -

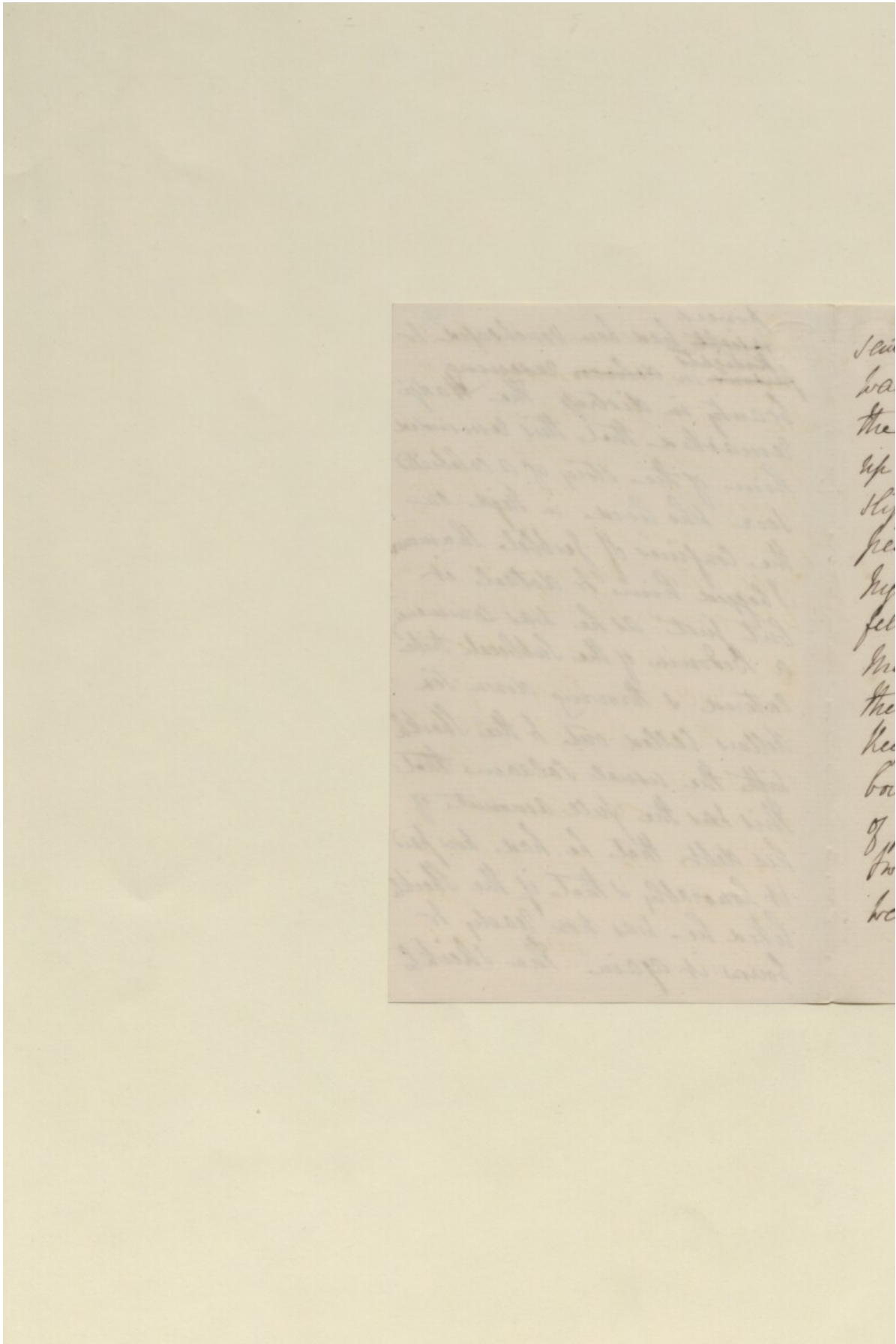
When Sheikh Yusuf had
done his story, he sat for a
while fazing at the ashes of his
pipe, soothed perhaps by the remem-
brance of a charitable deed,
calmly melancholy also as he often
was, when recollecting the lapse of
years, & ~~involuntarily~~ contem-
plating the few that remained
to him -

Continuing the train of
thought I spoke of many of the
Middle age tales of chivalry
& of how legend asserted that
in some instances supernatural



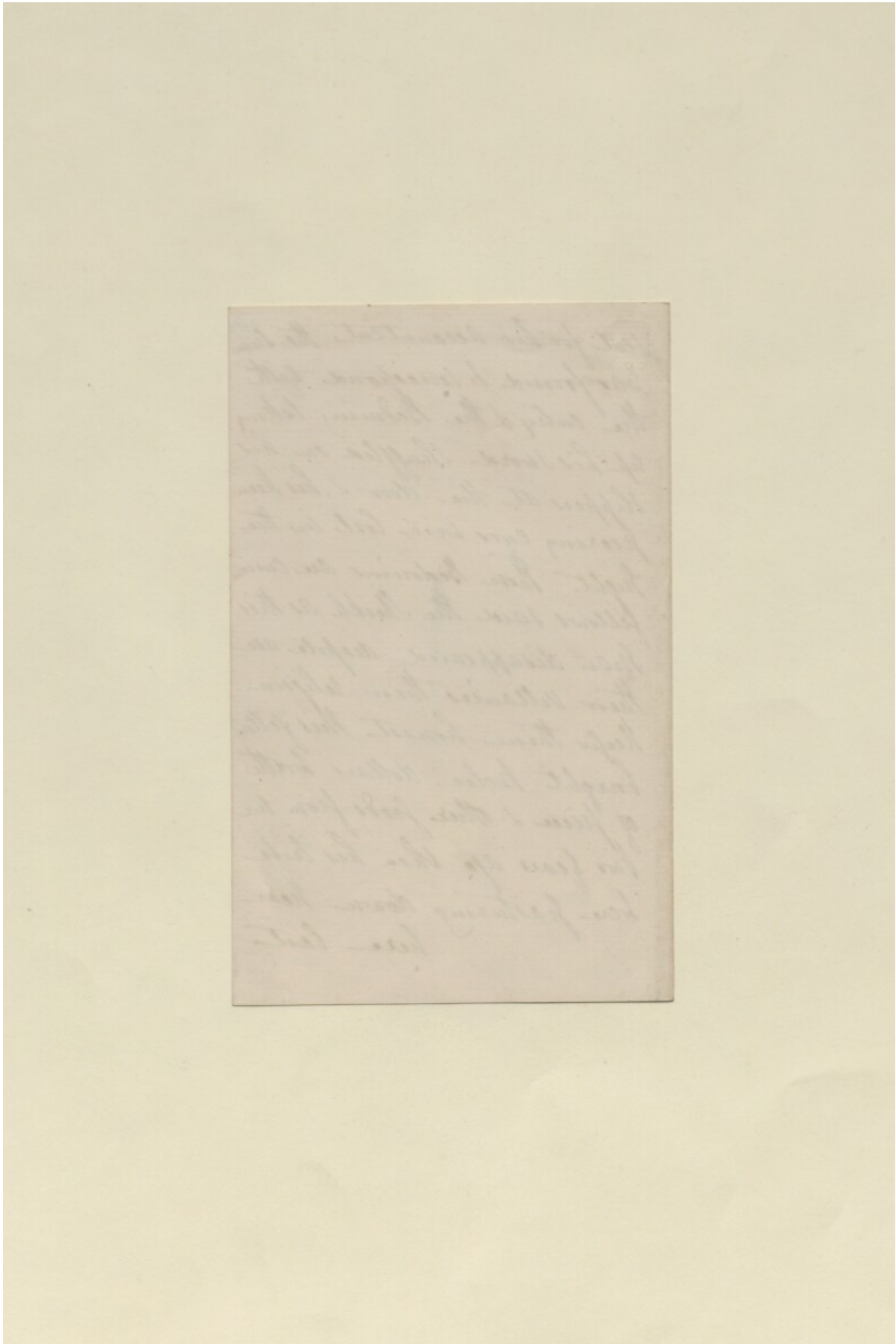


17 powers ³⁴ had been vouchsafed to
~~knights~~ ~~in distress~~ rescuing
beauty in distress. The Hadji
remarked that this reminded
him of the story of a celebrated
seer who lived in Nejd on
the confines of Jubbel Shamma.
I begged him to detail it
but just as he was commencing
a Bedouin of the Subbeah tribe
entered & throwing down six
dollars called out to the Sheikh
with the usual salaam that
this was the full amount of
his debt that he had now paid
it honorably & that if the Sheikh
liked he was now ready to
borrow it again. The Sheikh



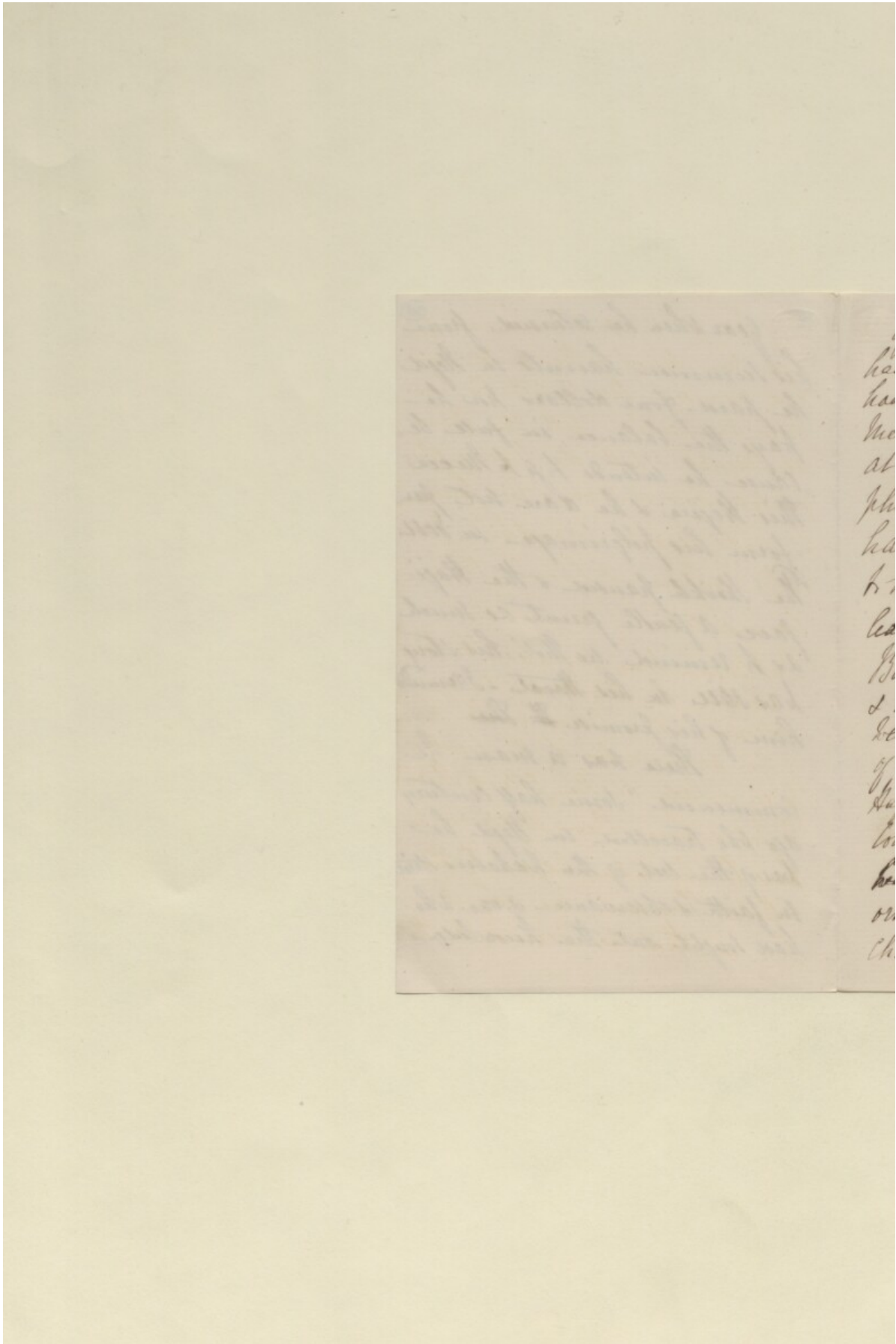


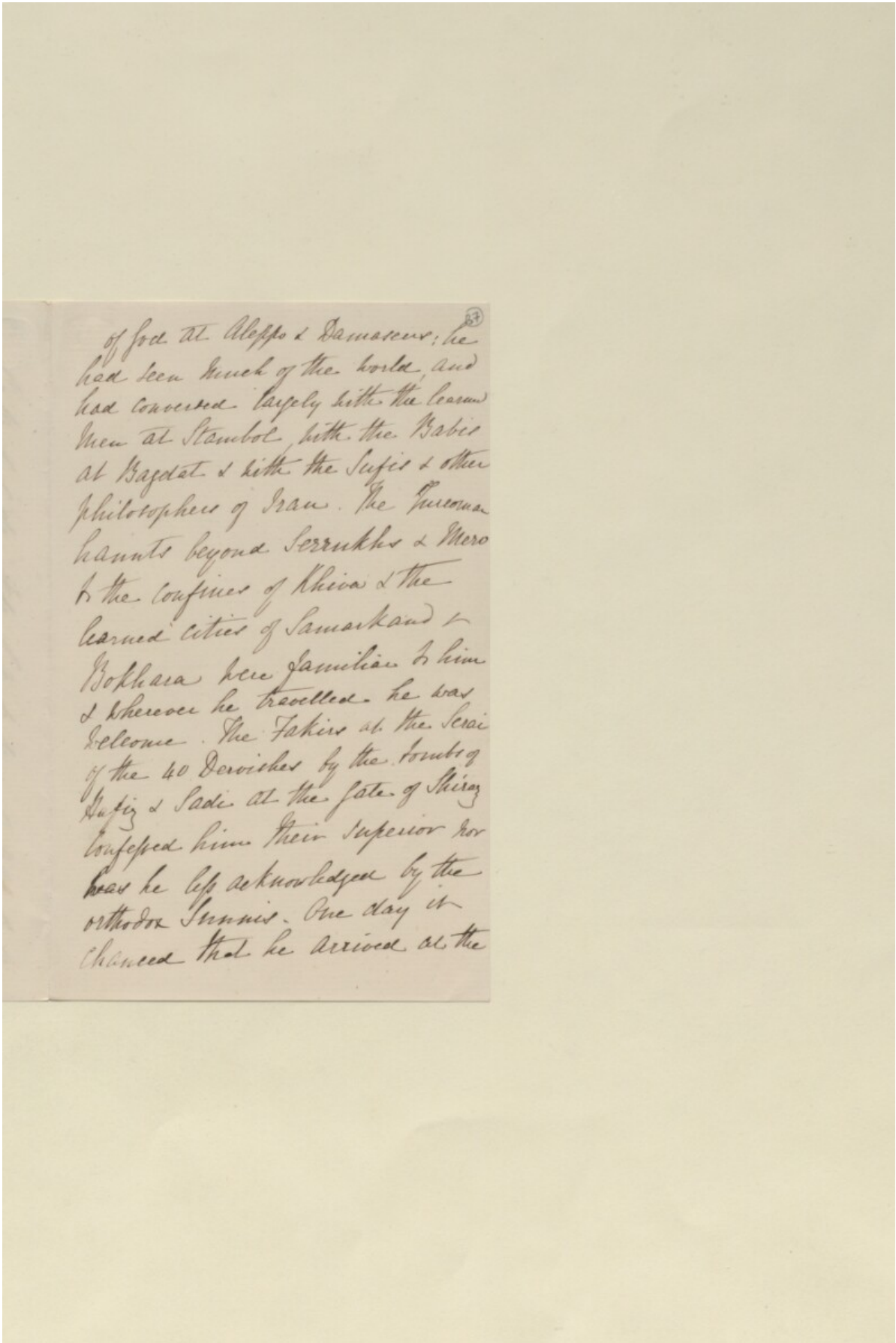
sent for his accountant, the sum²⁵
was found to correspond with
the entry & the Bedouin taking
up his sword. Shuffled on his
slippers at the door & his keen
peering eyes were lost in the
night. These Bedouins are curious
fellows said the Sheikh as their
men disappeared despite all
their villainies their religion
keeps them honest. This fellow
bought twelve dollars worth
of rice & other goods from me
two years ago when his tribe
were pasturing down near
here last



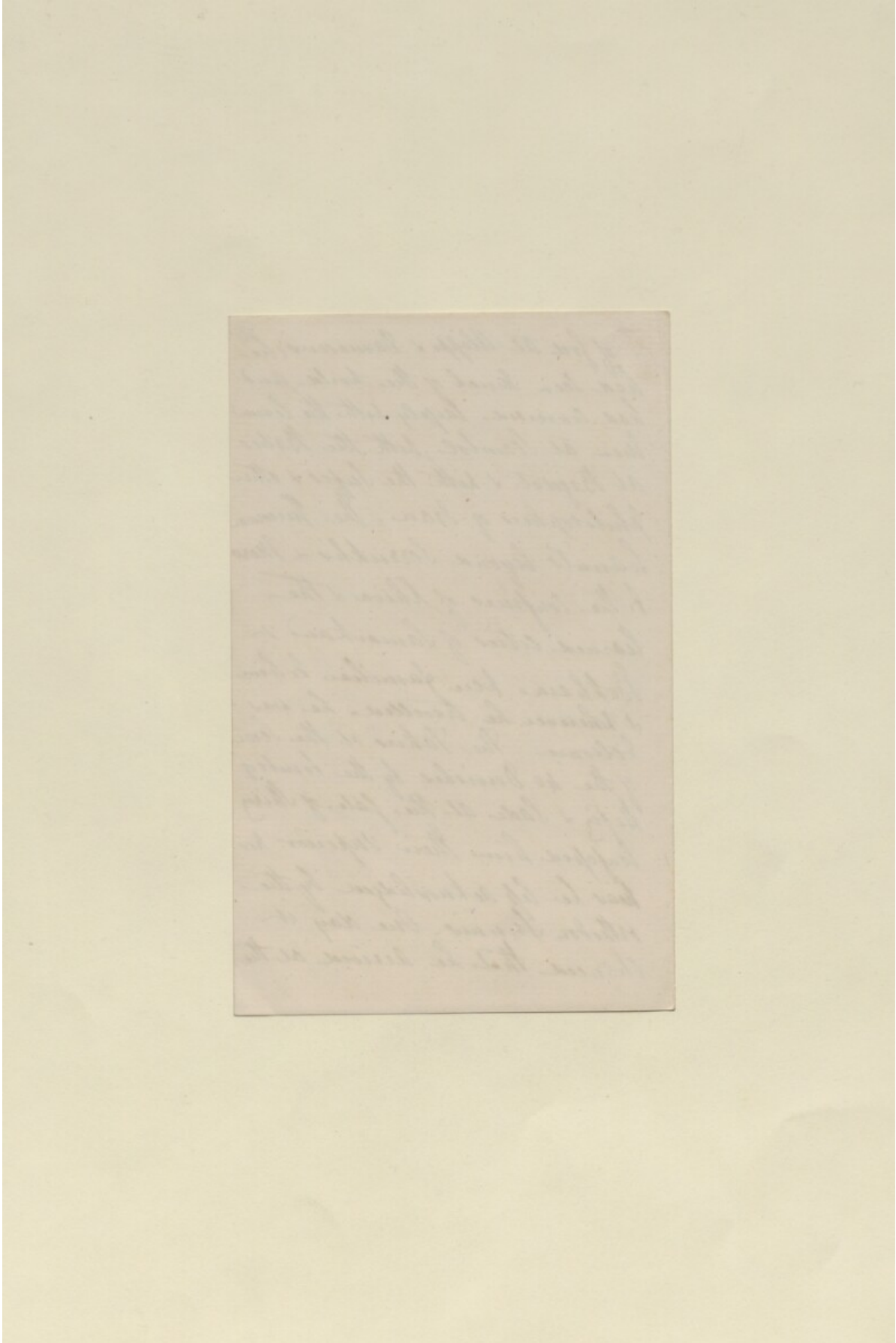


18 year when he returned from ⁽³⁶⁾ his summer haunts in Nejd he paid four dollars now he pays the balance in full because he intends to go to Mecca this Hajira & he dare not perform his pilgrimage in debt. The Sheikh paused & the Haji gave a feeble grin as much as to remind us that his story was still in his throat. I reminded him of his promise. ~~He~~ There was a man he commenced "some half century ago who travelled in Nejd he was of the sect of the Wahabees strict in faith & observance & one who had taught out the knowledge



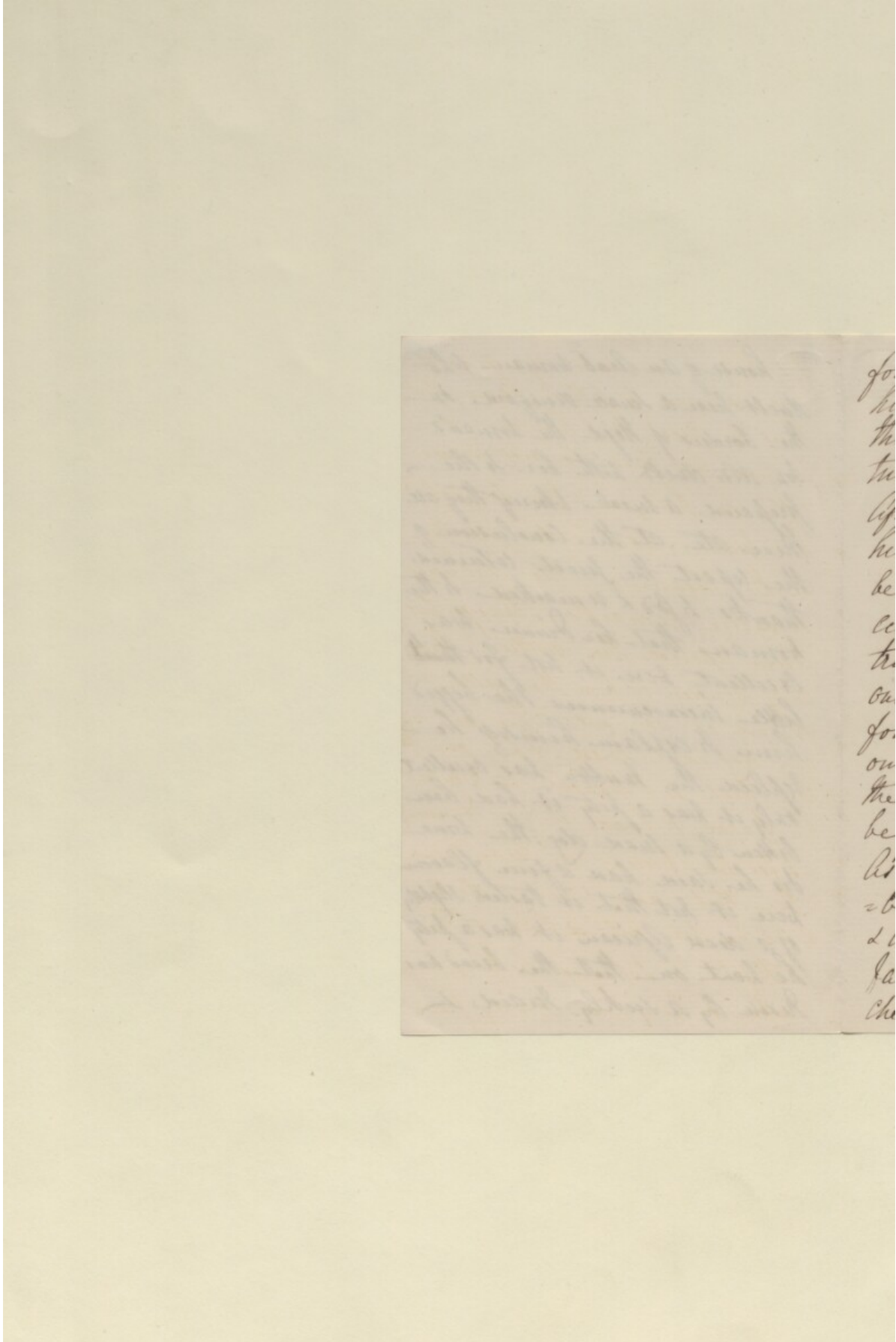


of food at Aleppo & Damascus; he
had seen much of the world, and
had conversed largely with the learned
men at Istanbul, with the Babes
at Bagdad & with the Sufis & other
philosophers of Iran. The Turcoman
hunts beyond Serrukhs & Mero
to the confines of Khiva & the
learned cities of Samarkand &
Bokhara were familiar to him
& wherever he travelled he was
welcomed. The Fakirs at the Serai
of the 40 Dervishes by the tomb of
Sufi & Sadi at the gate of Shiraz
confessed him their superior nor
was he left acknowledged by the
orthodox Sunnis. One day it
chanced that he arrived at the



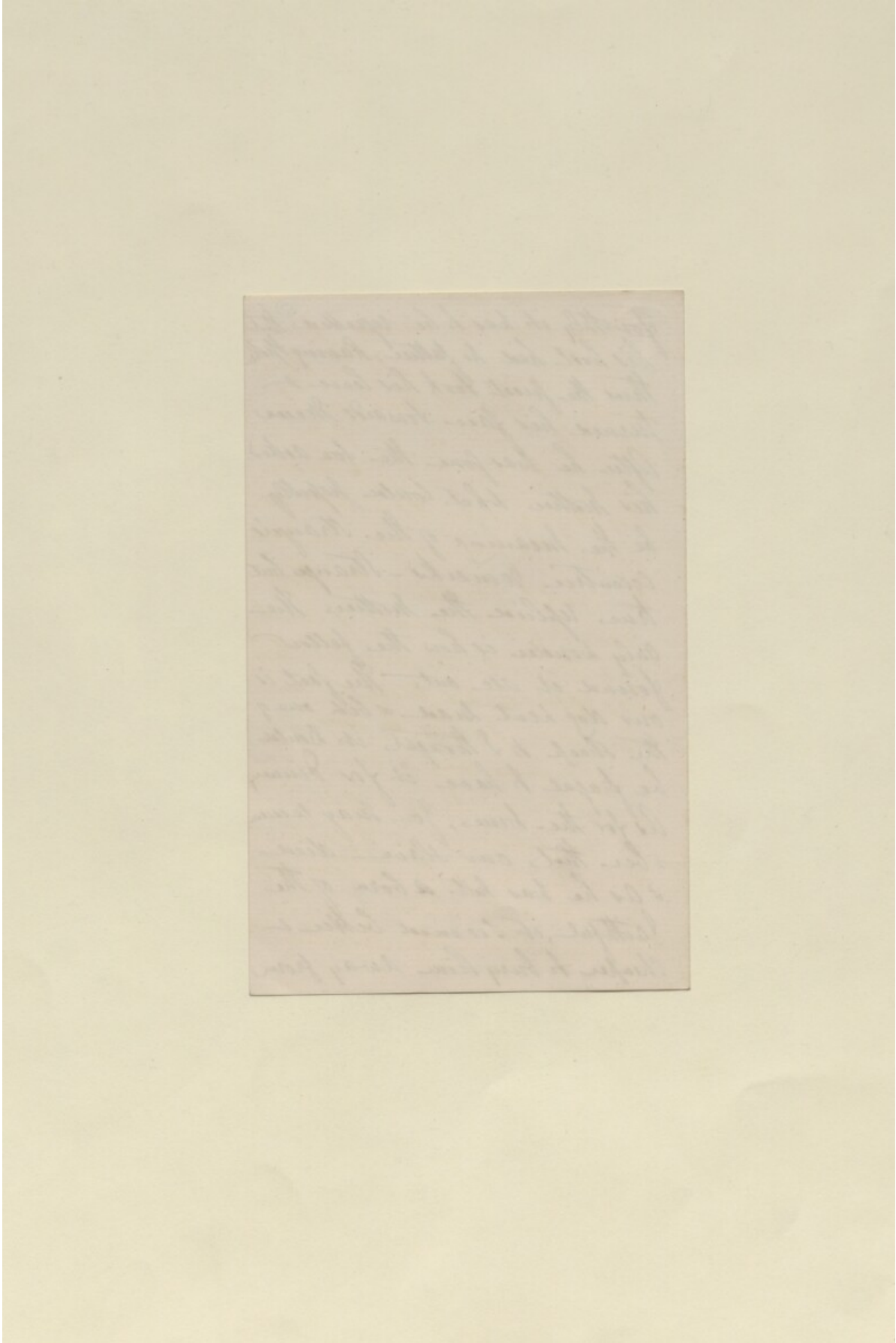


19 House of an Arab woman who³²
dwelt near a small vineyard, on
the borders of Nejd, the woman's
son also dwelt with her & she
prepared a meal whereof they all
three ate; at the conclusion of
the repast the guest returned
thanks to God & remarked to the
woman that her dinner was
excellent, here it was not for ~~that~~
little inconveniences she begged
him to explain himself he
replied the Mutton was excellent
only it was a pity it had been
bitten by a mad dog; the wine
as he said had a fine flavour
here it was not that it tasted slightly
of a dead African it was a pity
he went on that the bread was
made by a sickly Maids &





fourthly it was to be regretted that
his host had no father. Having spoken
thus the guest took his leave &
turned his face towards Mecca
After he was gone the son asked
his mother what could possibly
be the meaning of the stranger's
eccentric remarks - Strange but
true replied the mother the
only wonder is how the fellow
found it all out. The fact is
our dog beat Mad & bit one of
the sheep & I thought it would
be fatal to have it for dinner.
As for the wine, you may remember
that our slave died
& as he was not a born of the
faithful, it seemed better &
cheaper to bury him away from

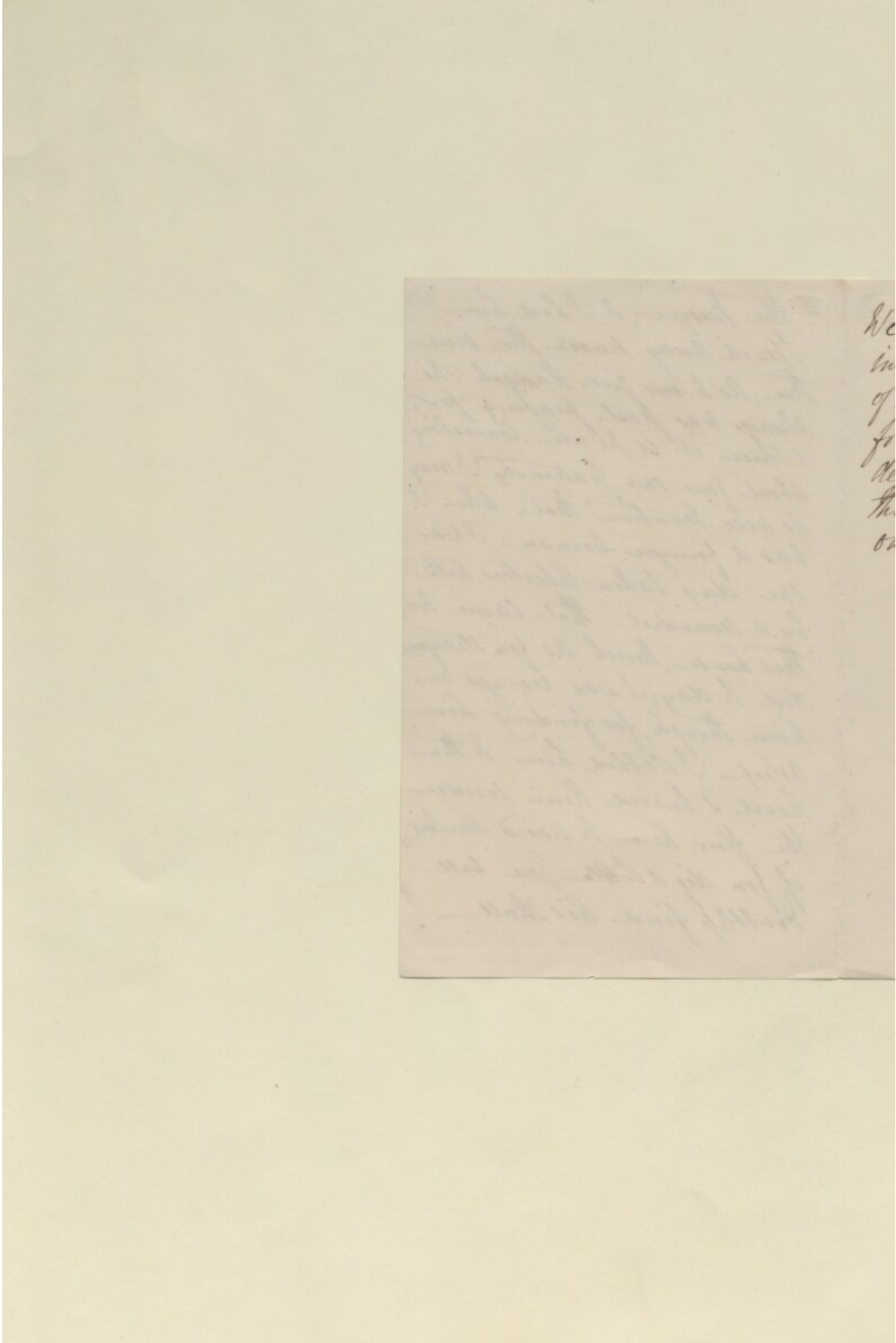


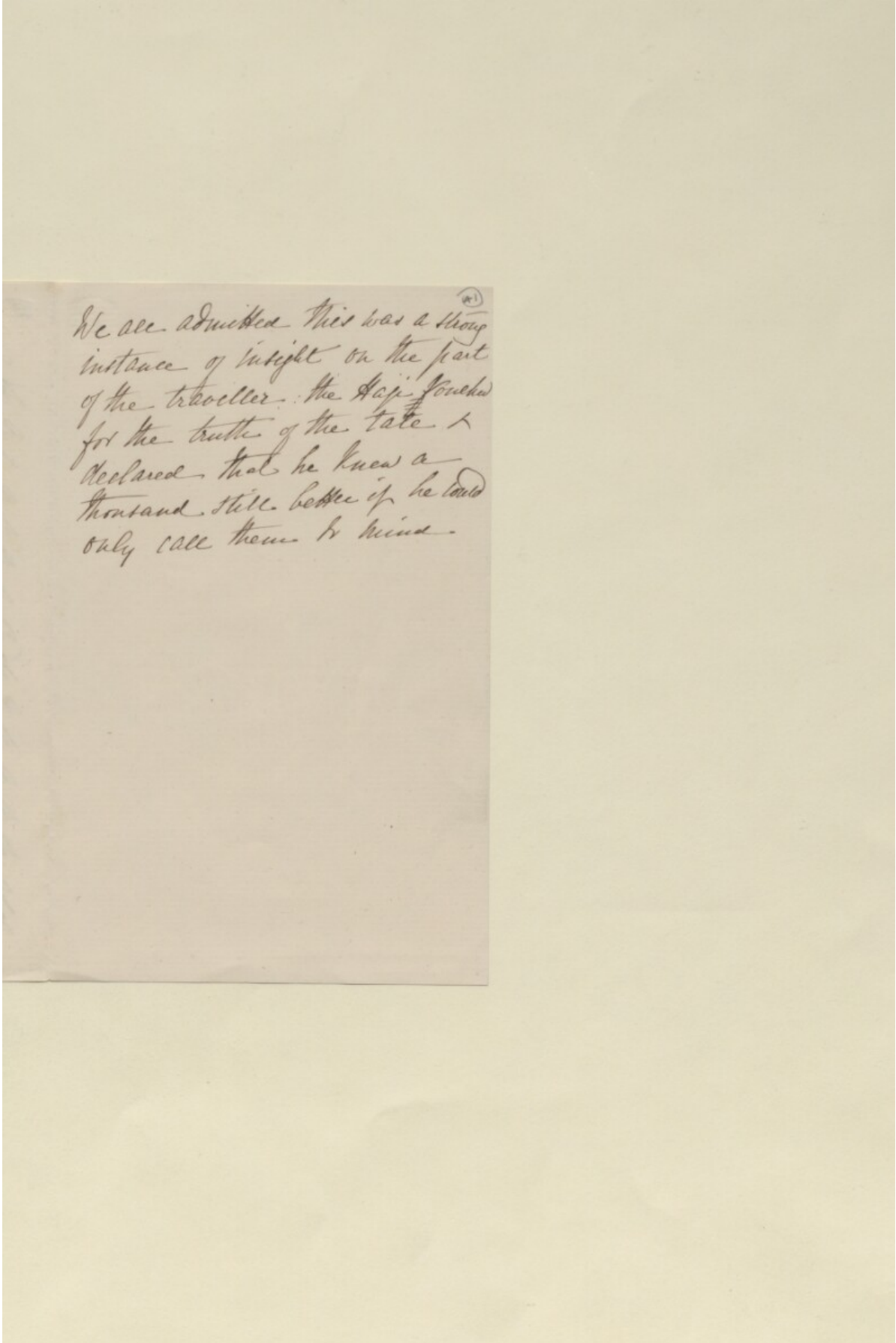


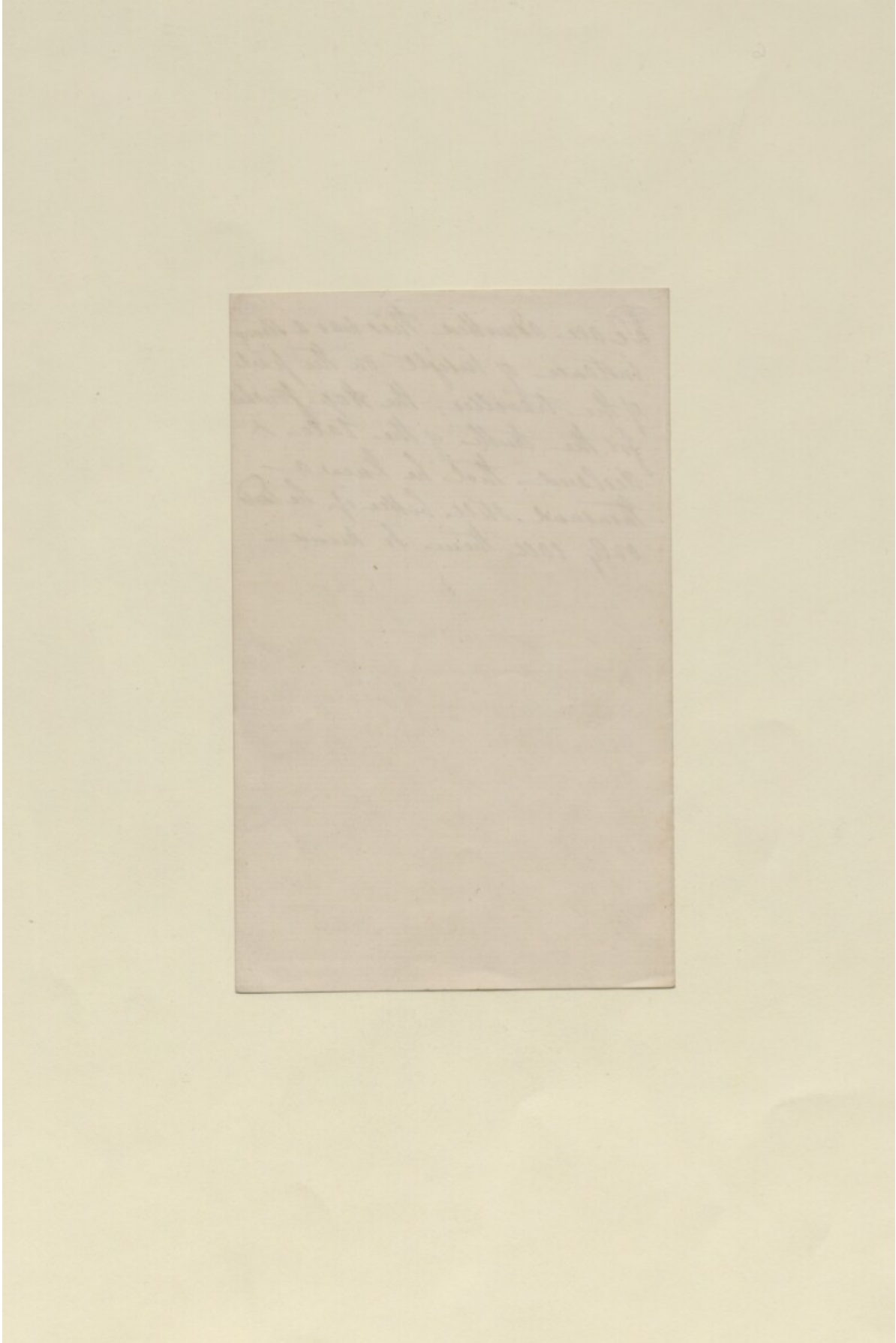
20 The Mosque, & I had him ⁽⁴⁰⁾
Struck away under the vine
tree; As to our girl Kadajah she
always was fast, prancing for,
& since it is his use concealing
about your own fraternity I may
as well mention that when I
was a younger woman I was
one day taken liberties with
by a scoundrel that came to
this house, much as you strange
did to day; I was revenged on
him though, for finding him
asleep I stabbed him in the
heart & buried him under
the floor here to avoid scandal;
if you dig a little you will
doubtless find his skull.



تقرير بخط اليد بخصوص نهر شط العرب [٤٠ ظ] (٨٠/٧٨)







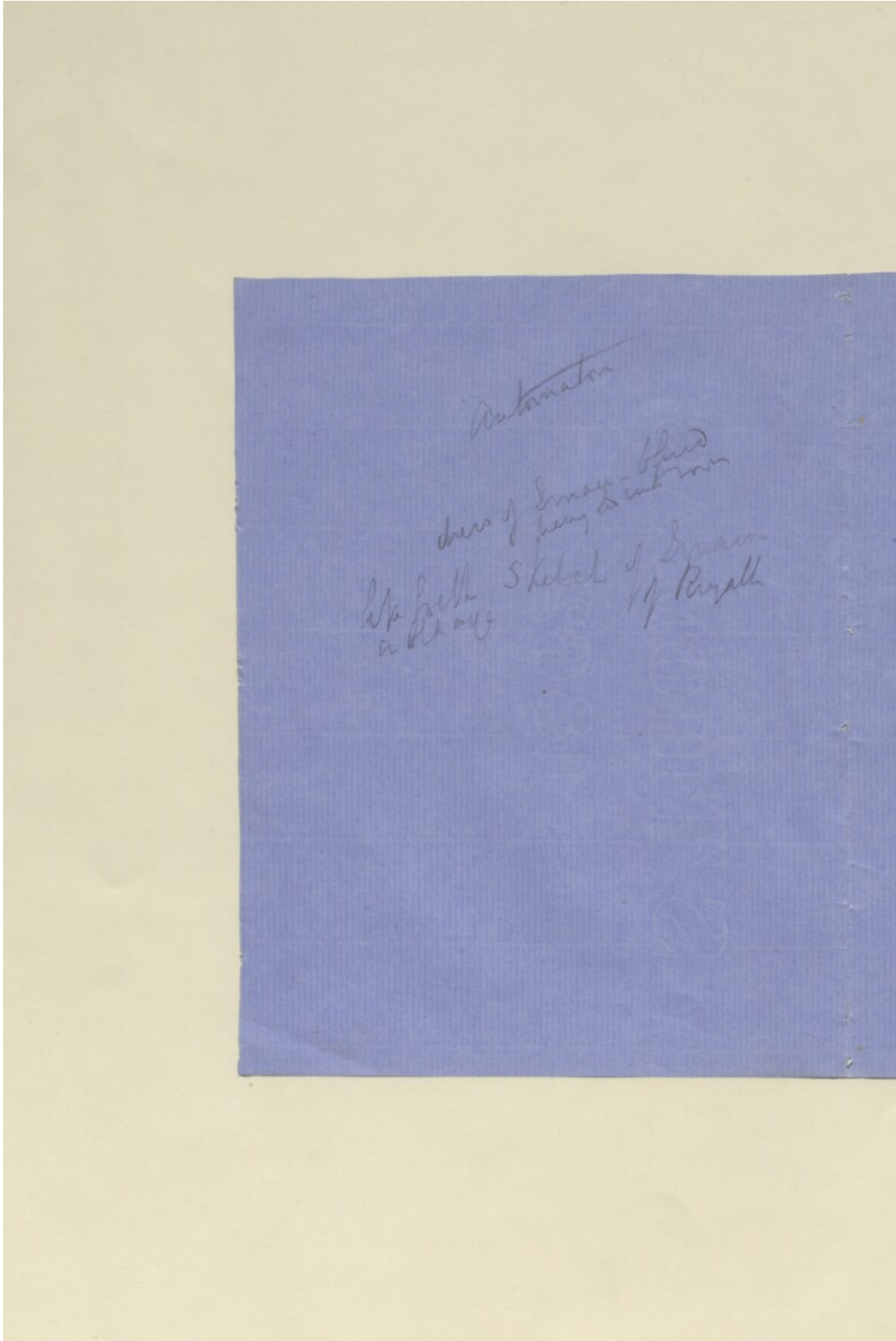


مسودة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٢٠٤١]
(١٢/١)

Delay at Kharrut
Sketch of road up to
Riyadh. Entry -
Abdullah of Lajosa
Communion with Mahbub
Black appearance -
Call of the Imam -
Interview as per note
during his remark that if men
cut off from the world that they
shall be in state as independent
society & feared no one -
Call of Mahbub the
evening - talk about Lajosa
Pumps & works - and about own
proceedings in regard to the
same work -
Trip to Set
when one Set



مسودة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٢٤ ظ]
(١٢/٢)



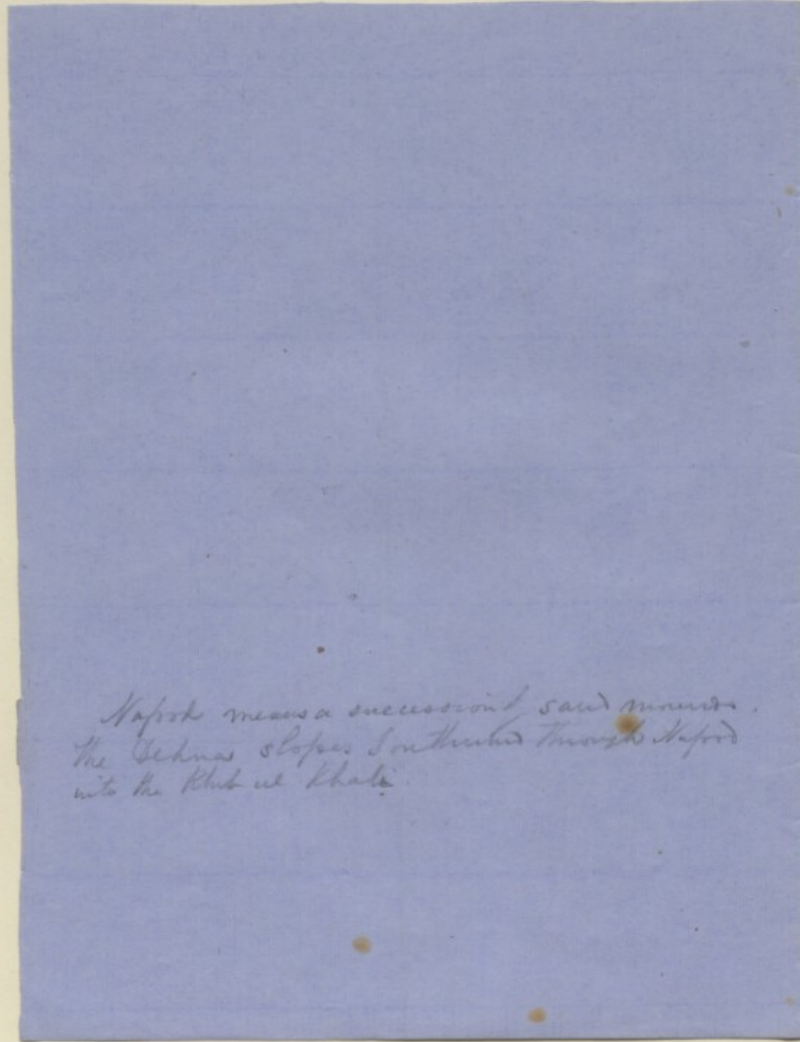


مسودة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٤٣و]
(١٢/٣)

El-Rhota (43)
A distinct stretching from
the town of this name. —
Chief town El-Hufuf where
Ghannam comes (has been of the former
at Marmar) resides.
The first of El-Rhota is two
marches from Khatab. The town El-Hufuf
is four marches from Khatab.
From El-Hufuf to Ajaj
marches. Principal springs of water
among the date groves of El-Rhota are
El-Harrah El-Haghl
Ayn Najim Bmukharaisan
Sah is a source about two
hours from Beas where the Amara feeds
some of his horses — from South to North
There is a vent cave in a
mountain called El-Gharrah some three
hours from Hufuf.



مسوّدة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٣٤ ظ]
(١٢/٤)





مسودة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٤٤و]
(١٢/٥)

General description of
Crombie - Political position
& relations, extent of his position
as director of the Roman
as Belgium, Herd and absolute
power - the most absolute
despotism I could imagine - /
of power reserve & dignity as
and religion -
His revenues -
Tribute -
Gifts -
Monetary means -
Roman confession of
the and nature of his position
and the defect of his position
despotic absolute that he was
old content - and denied to know
what I said to that

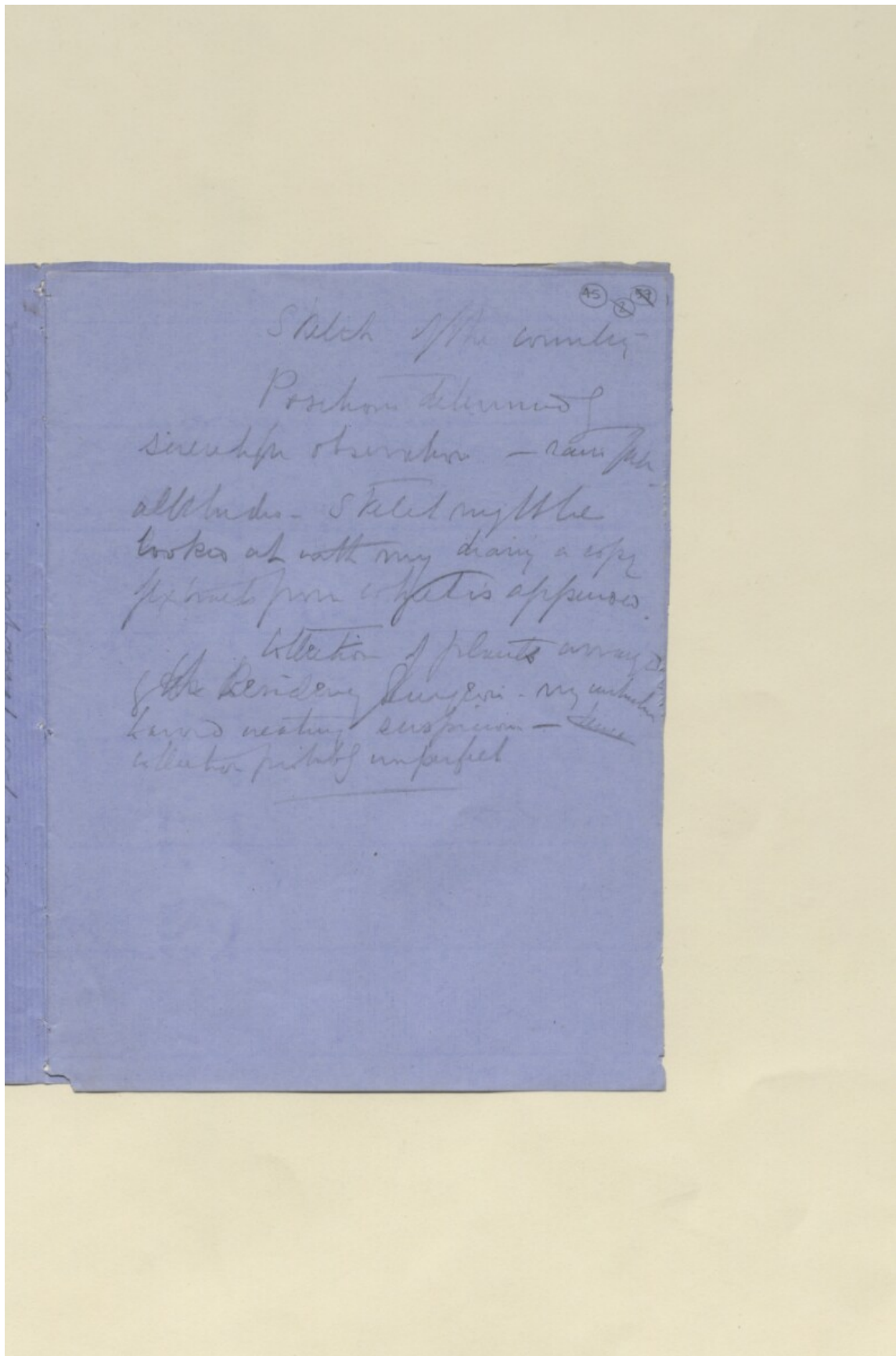


I left under him as nothing. Sir W.
Parnell was home. The assurance being interpreted
after my departure that he was very pleased
with the result, that for the future he would open
a new book of relations with us & that he would
write me & keep all his proceedings usual from
& in direct communication with me.

We eventually expected me to
allude to the Shamas Sultan's proposition
for arbitration. But I thought it better
not to commit myself to any word on this
matter until I had had conferred with
myself as per Margen on this matter.

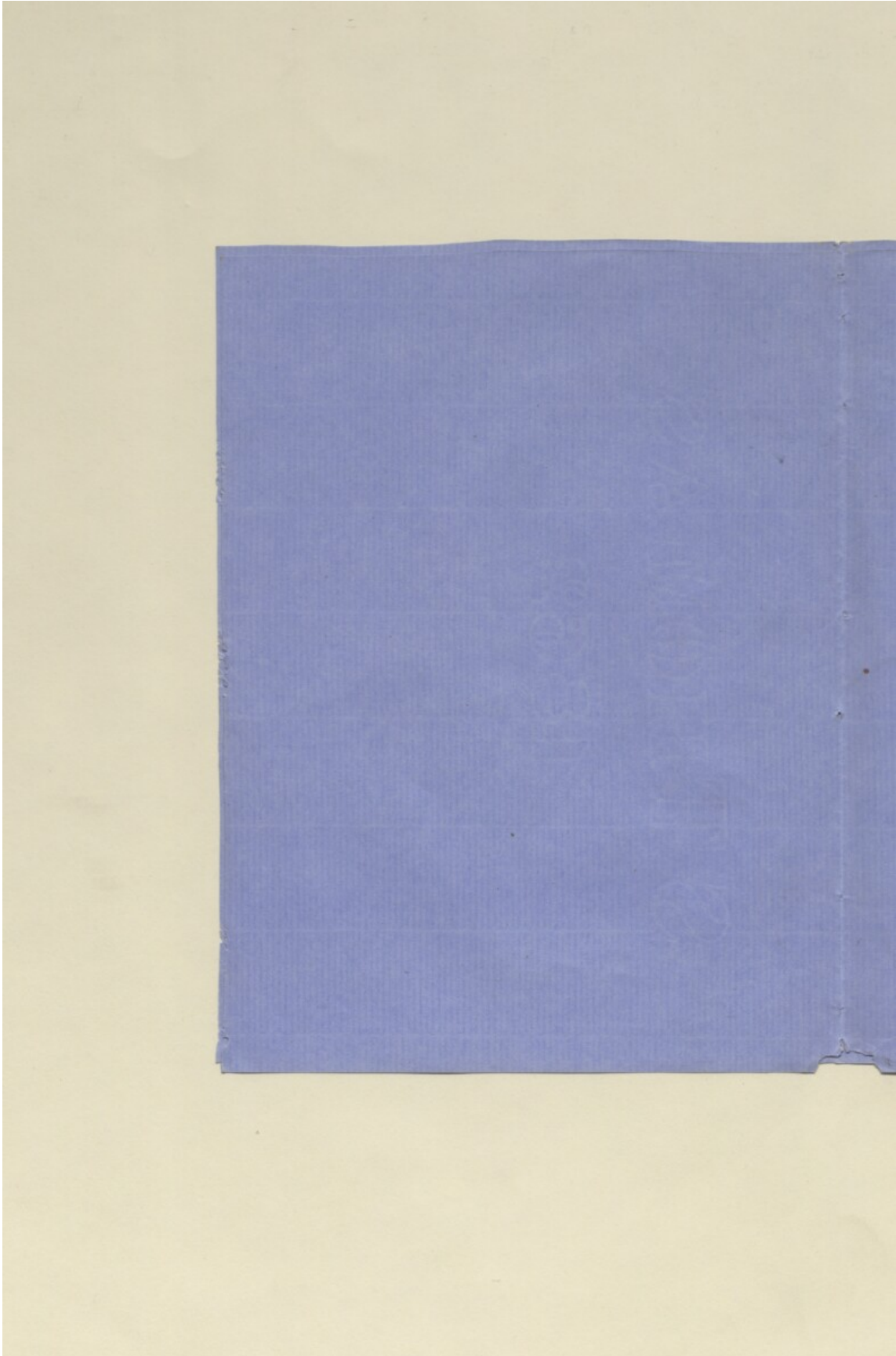


مسودة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٥٤٥]
(١٢/٧)



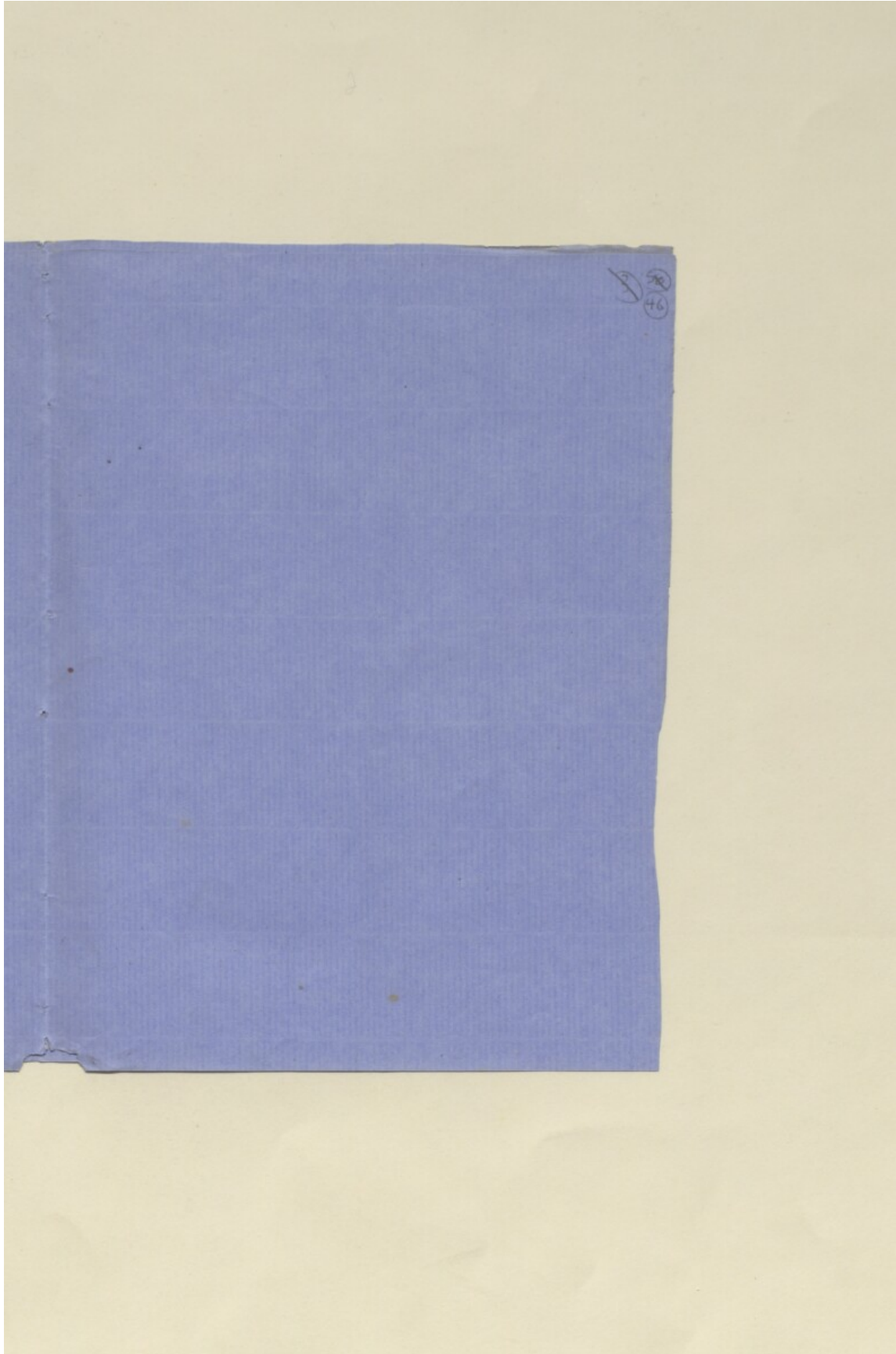


مسوّدَة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٥٤ ظ]
(١٢/٨)



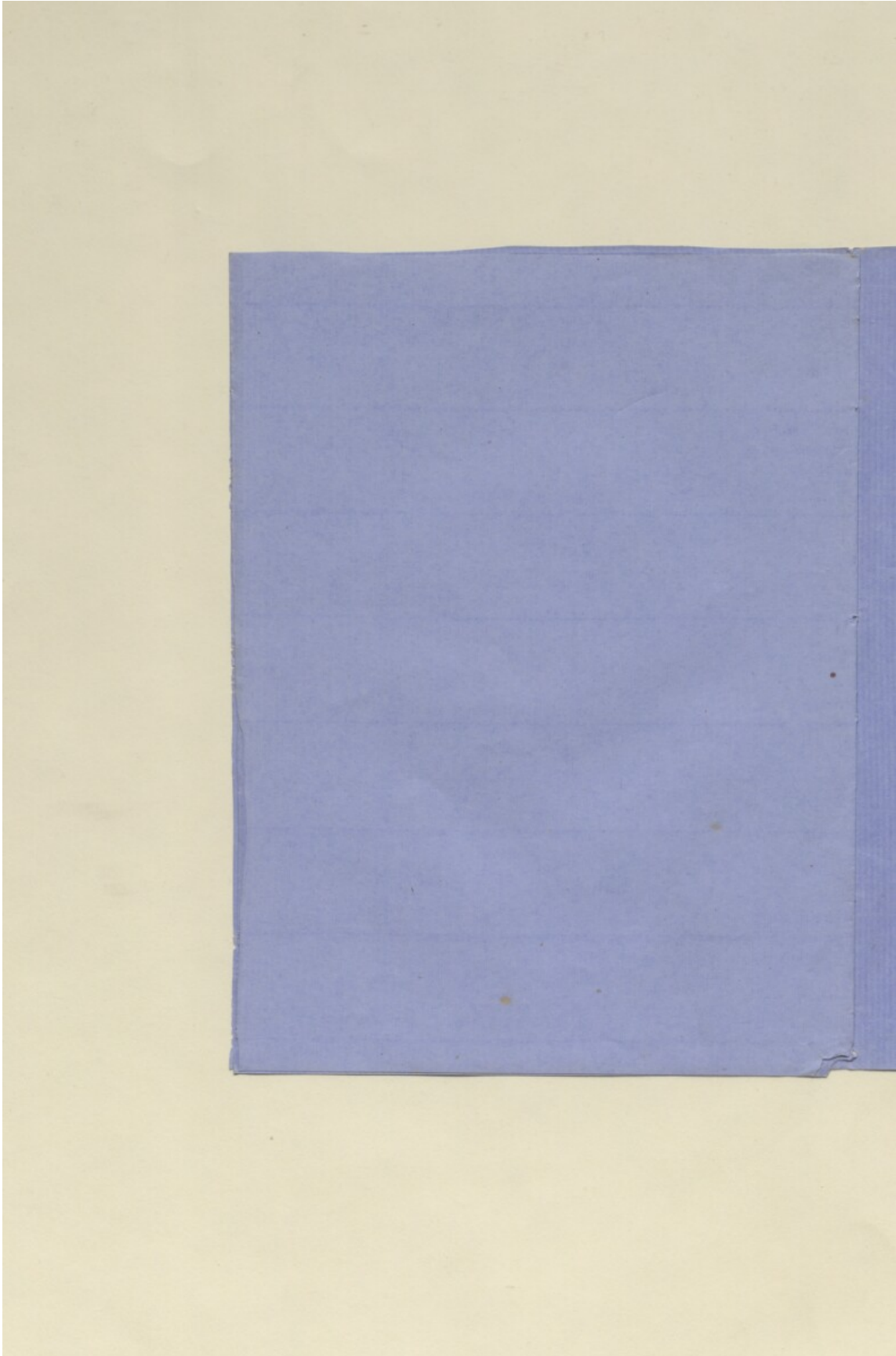


مسوّدة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٦ و٤]
(١٢/٩)



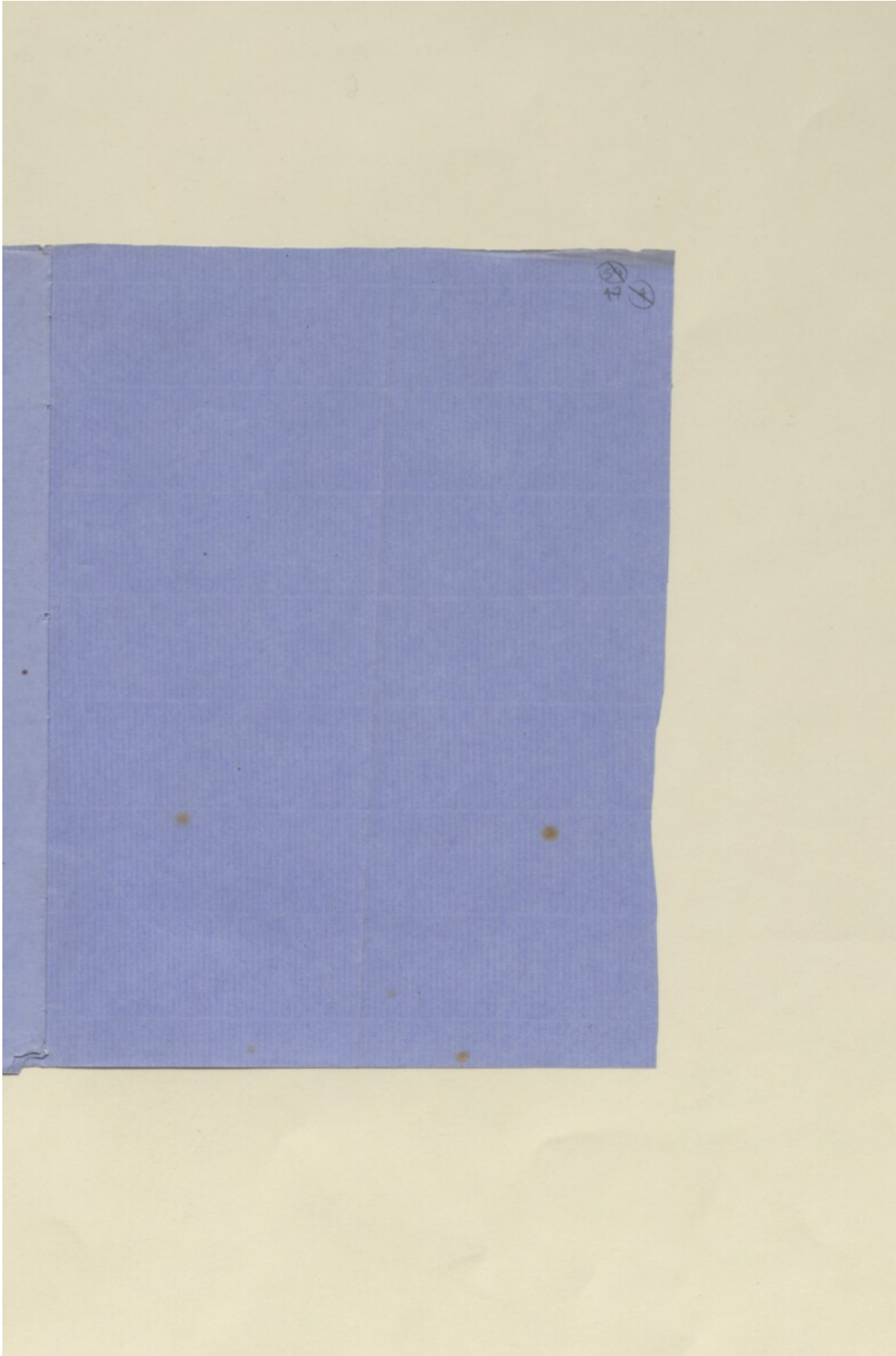


مسوّدة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٦، ٤ ظ]
(١٢/١٠)



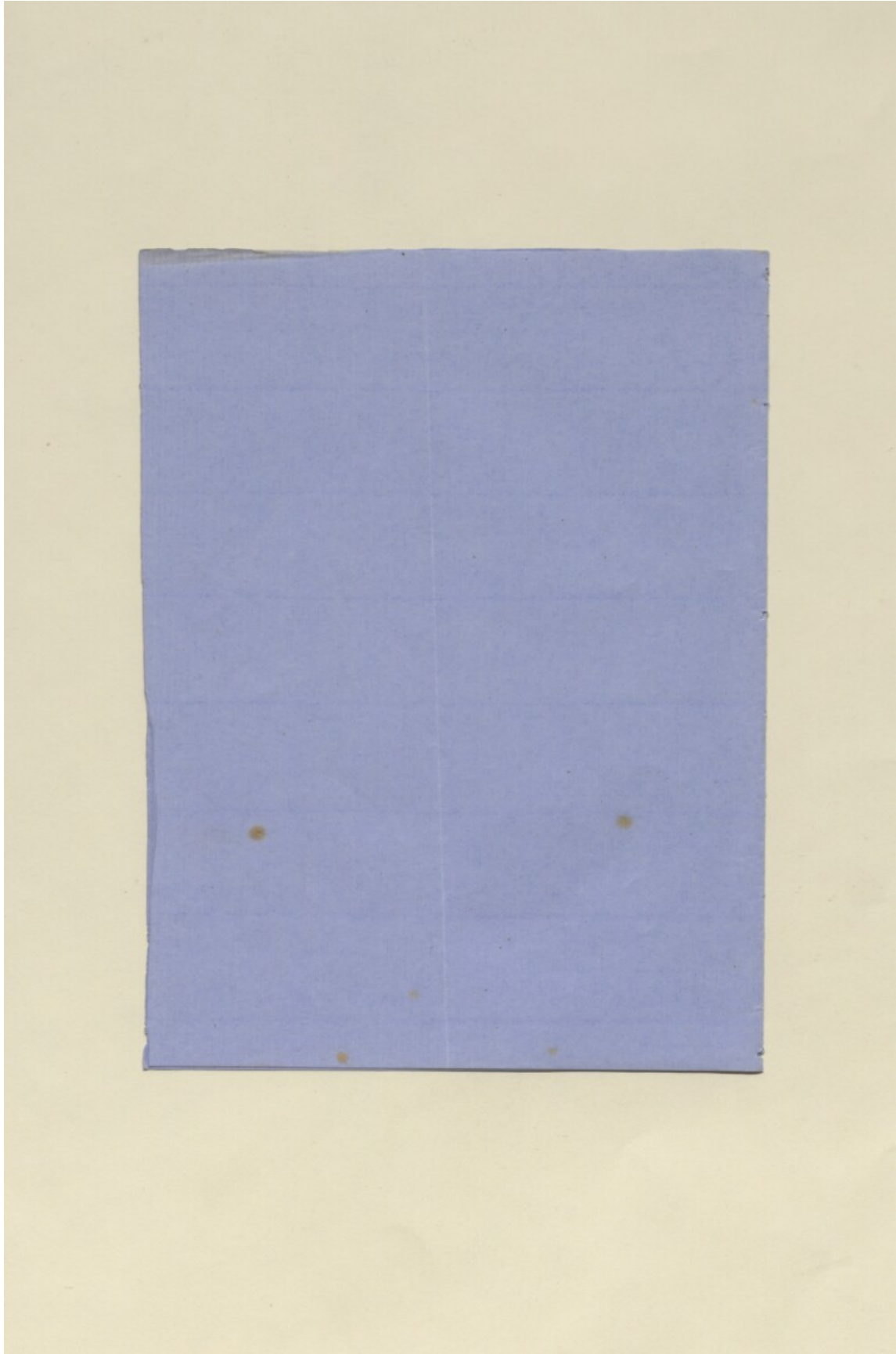


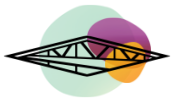
مسودة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٤٧و]
(١٢/١١)





مسوّدة ملاحظات بالقلم الرصاص حول رحلة لويس بيلي إلى الرياض [٧٤ظ]
(١٢/١٢)



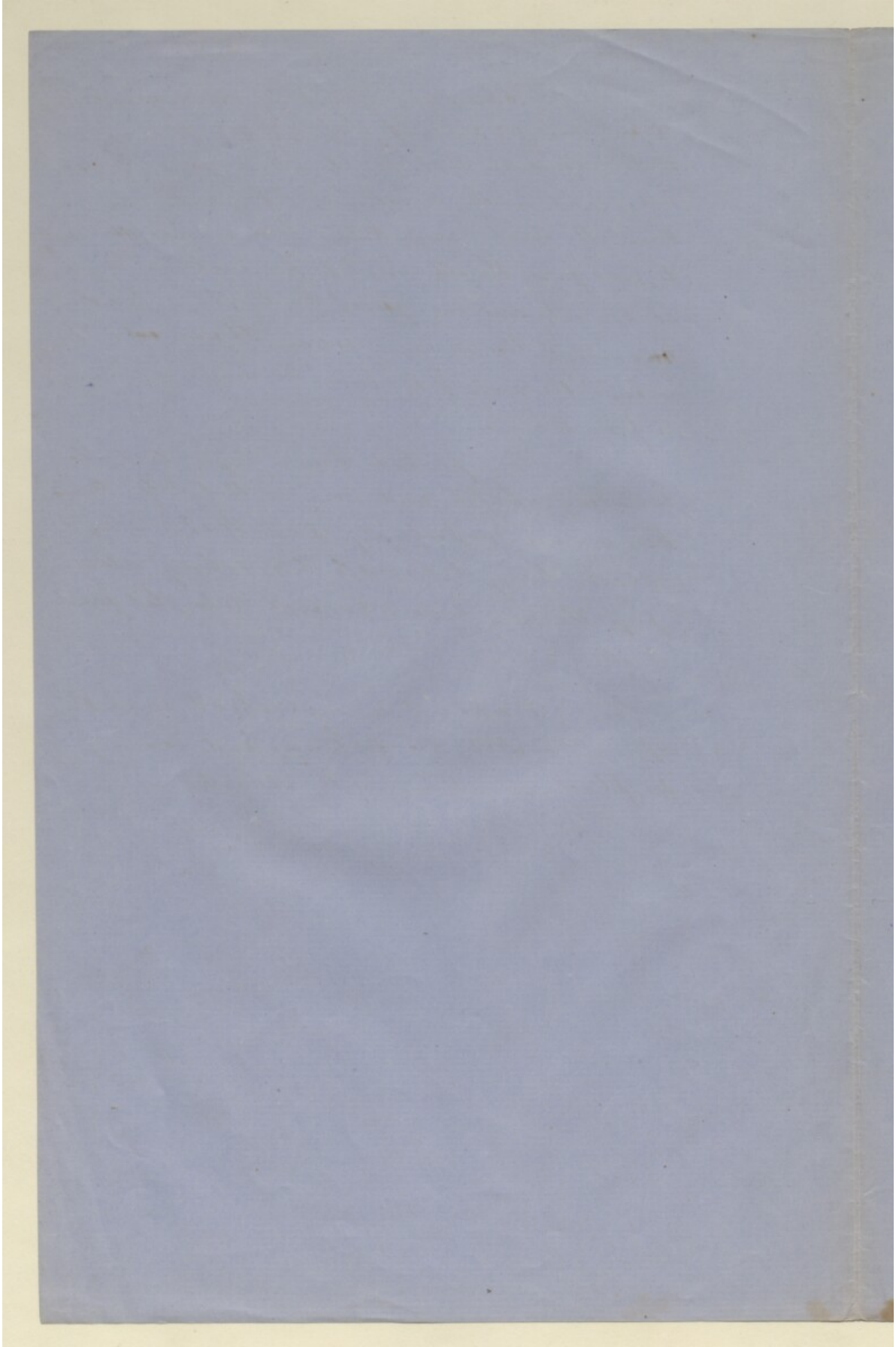


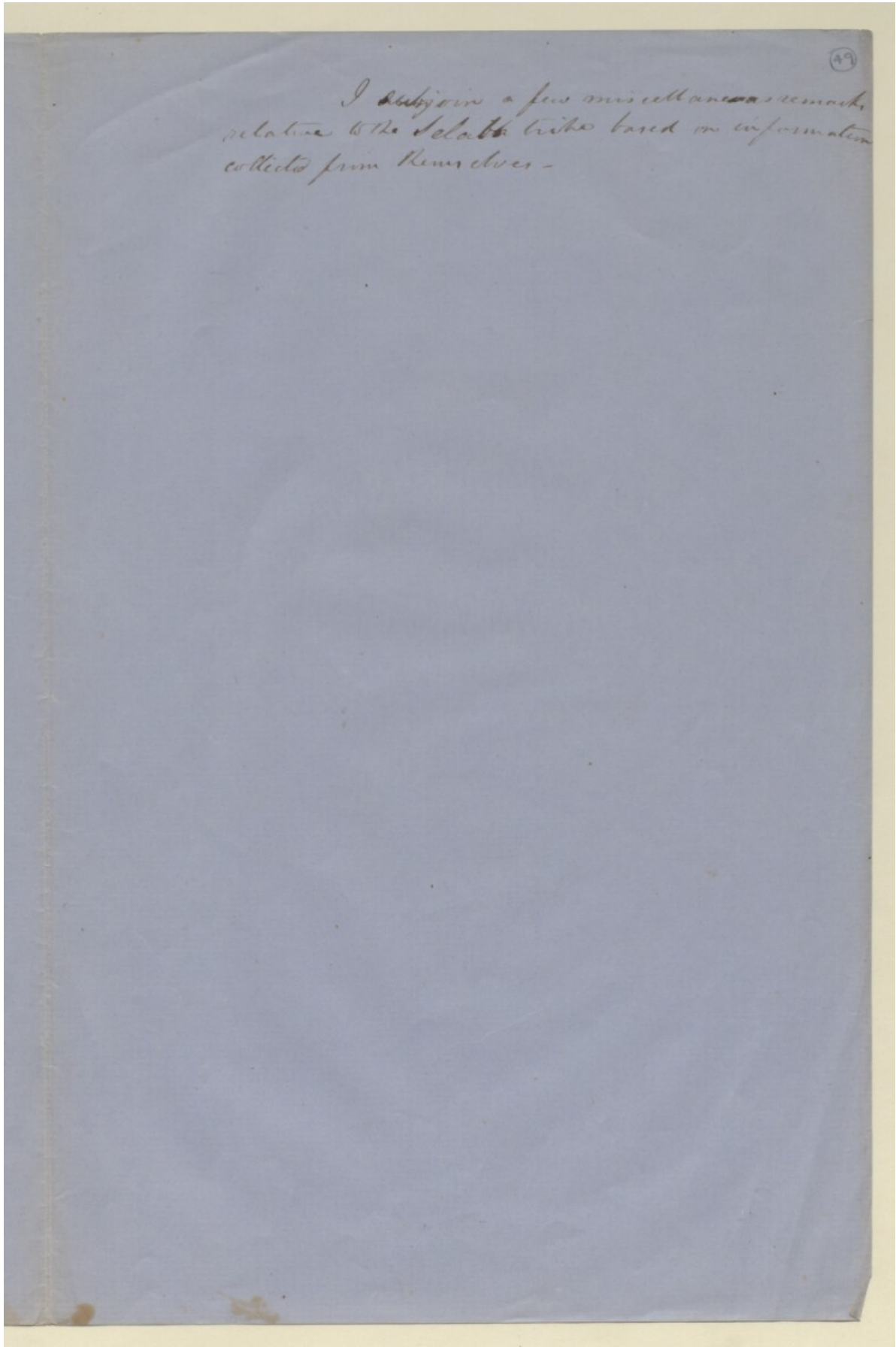
٩٥

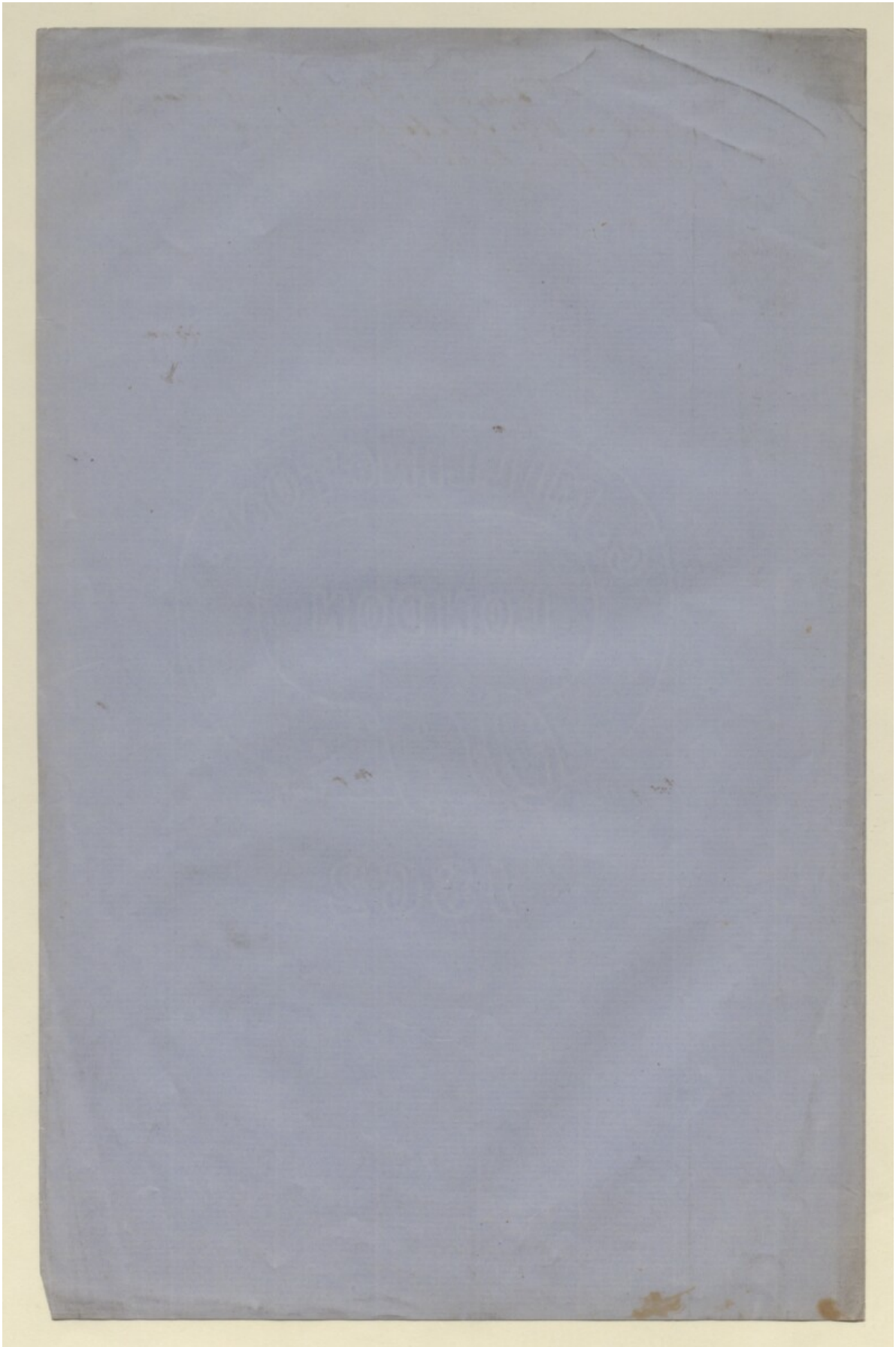
I have not as yet found any existing
ceremonies of sun or fire worship. It is vaguely
stated however that people of these religions are
like found in the direction of Ad Yamama -
Some of the Arabs nevertheless bear names obviously
derived from the old worship for instance my host
at Koweit was one Gusef Abu Nadr. Nadr
meaning the moon. Again Thame ~~and~~ n Thamsy
means the sun. & by the way the name of a woman
is from Sirio.

It is perhaps known by you that the
Mundevy ofatch and Ocea in that Gulf derive
their names respectively from Medina and
Mecca being traceable to a colony of the
prophets own tribe of Koraisk who fled from
Arabia -

I append a rough sketch map showing
approximately the distances and bearings of
the places mentioned in the above paras -

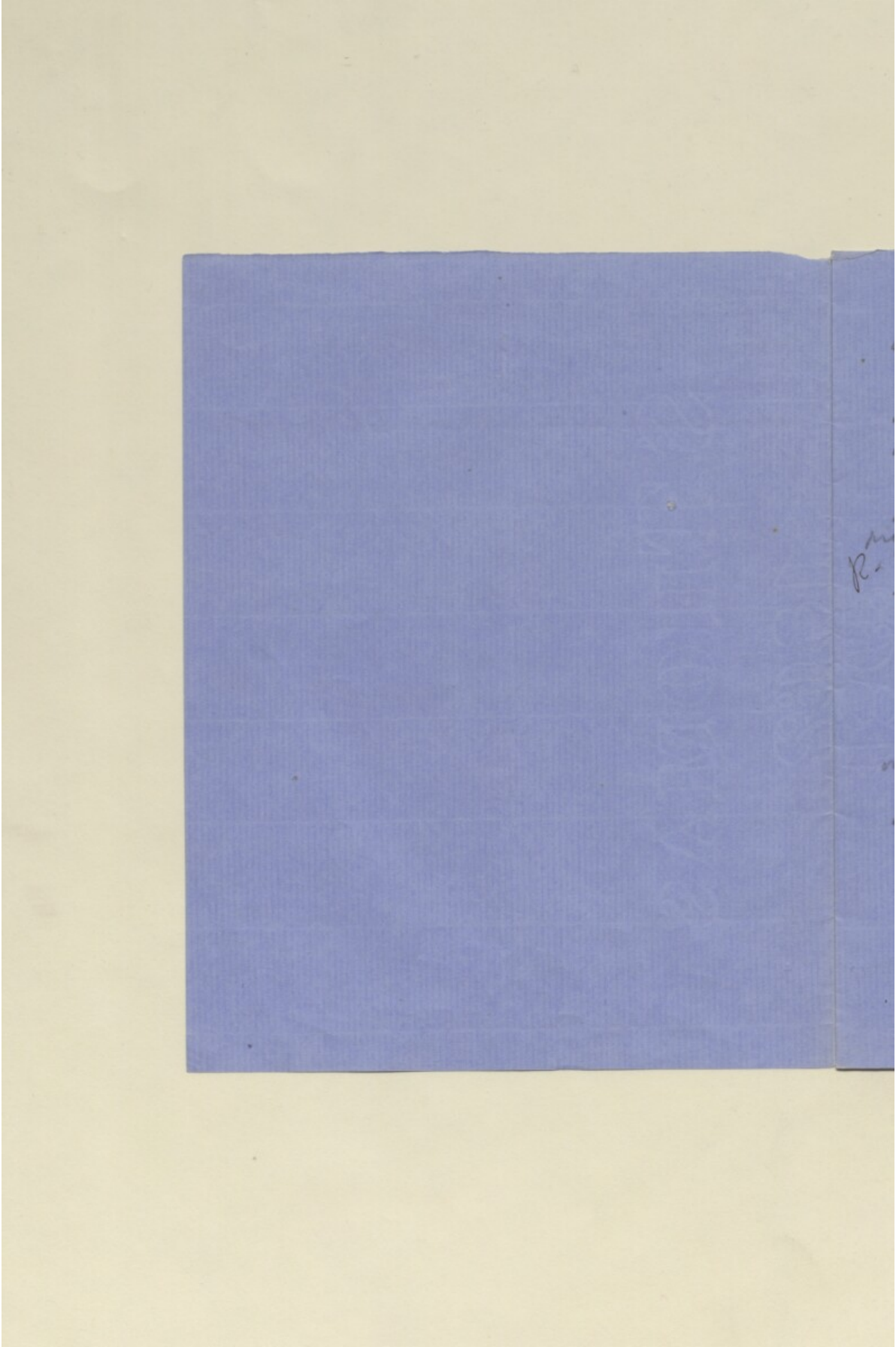


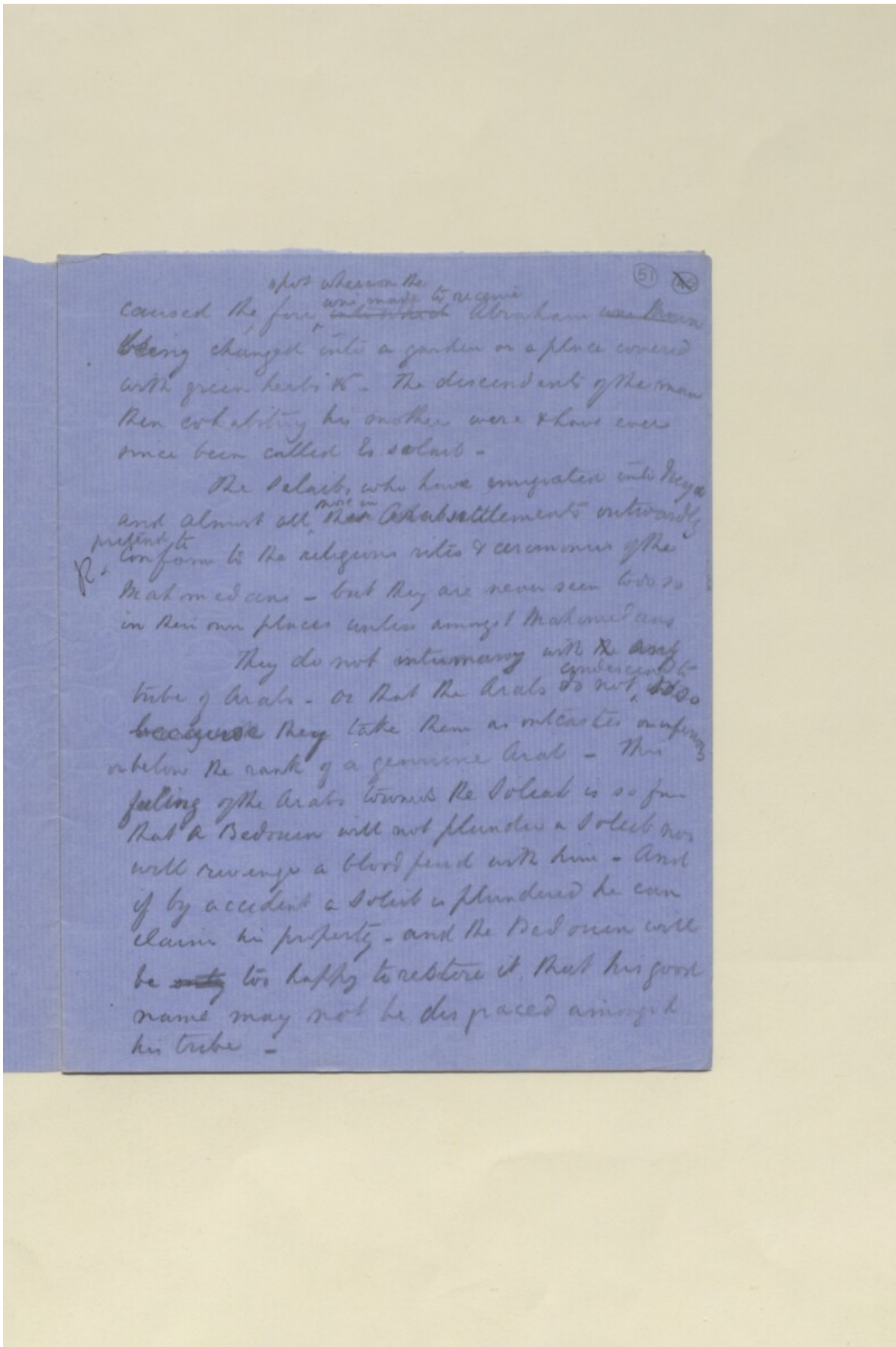






MSS Eur F126/59
The *Selak* or *Selak* are so called because on certain festivals and particularly on their marriage or circumcision they fix a wooden cross dressed in red cloth and ornamented on the top with feathers at the door of the person married or circumcised as signal for the people to collect there and dance & rejoice around it. The word *Selak* means a cross. Some interpret the name as *Toll* or *Es-soll el Arab*. i.e. ^{from the back of the Arabs} pure Arabs & descendants of Arabs. *Toll* meaning the back of the Arabs. Median Arabs contradict to this and call them the outcastes or low castes - and have a tradition asserting that when Nimrod wanted to cast Abraham to the fire, some angels had come to protect him. The *Eblis* or *Satan* assuming the form of a man, came to persuade the people that ^{if they} committed any shameful crime on the occasion the angels would disappear and would not be able to protect Abraham from the fire. One of the Arabs then cohabited with his own mother and the angels blessed - but the Angel Gabriel being sent

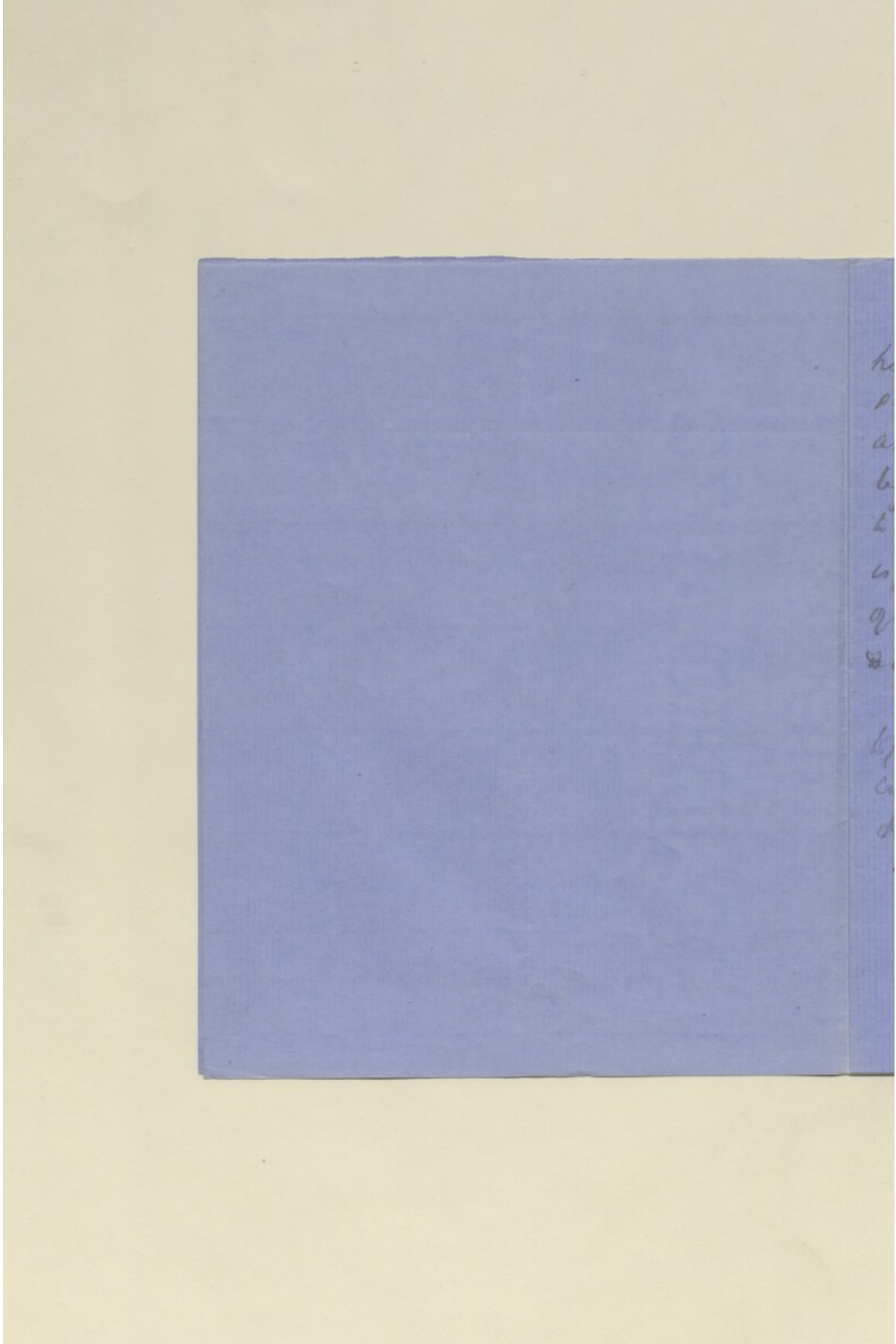




spot whereon the ^{was made to acquire} ~~was made to acquire~~ Abraham was then
caused the fire ^{was made to acquire} ~~was made to acquire~~ being changed into a garden or a place covered
with green herbs etc. The descendants of the man
then cohabiting his son's were & have ever
since been called Is solais -

The Solais, who have emigrated into Egypt
and almost all ^{more in} ~~the~~ Arab settlements outwardly
pretend to conform to the religious rites & ceremonies of the
Mohammedans - but they are never seen too so
in their own places unless amongst Mohammedans

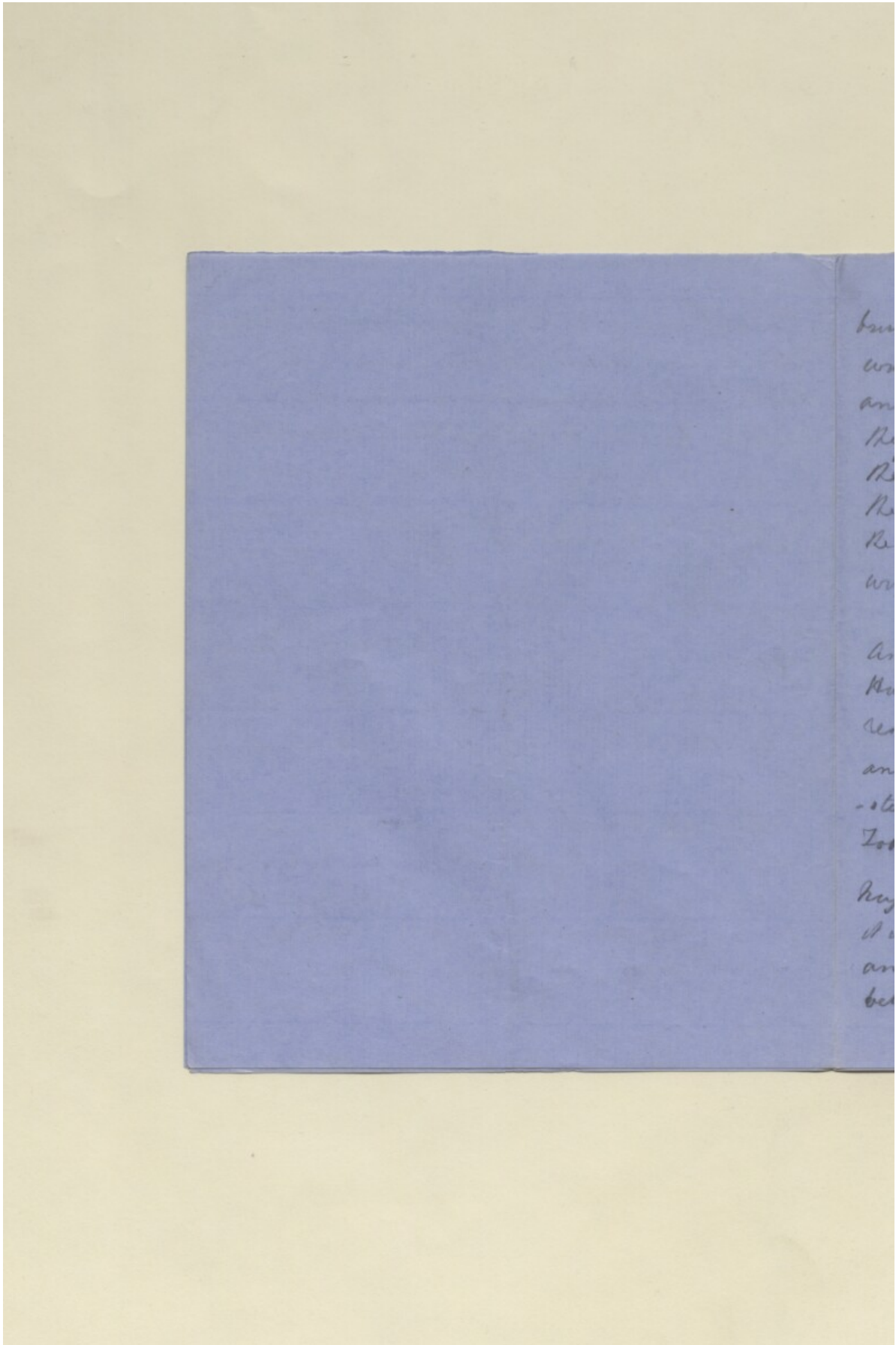
They do not intermarry with the Arab
tribe of Arabs - or that the Arabs do not ^{condemned the} ~~do not~~ ^{because} they take them as outcasts on paring
below the rank of a genuine Arab - This
feeling of the Arabs towards the Solais is so far
that a Bedouin will not plunder a Solais nor
will revenge a blood feud with him - And
if by accident a Solais is plundered he can
claim his property - and the Bedouin will
be ~~very~~ too happy to restore it, that his good
name may not be dis placed amongst
his tribe -





(52) 16
Among every Arab tribe the Jelach
have a chief man who has sworn to aidance
such a tribe to aid them in time of need -
and in the event of them being plundered
by one tribe they go to the other for assistance
to recover their property - This assistance
is ^{not} afforded ^{by arms but} by mere intercession of persons
of one chief or tribe to the other - of the impropriety
of an Arab or Arabs plundering a Jelach -

The Jelach have never been known
to plunder & they say that they would never
covet others property and would wish
every one to be the owner - ~~but they~~ And
that they have thought the Arabs the example
and that is why the Arabs do not plunder Jelachs
They are also very hospitable and
if a stranger pass by their tents they will
insist upon him to take some refreshment or
at least water -

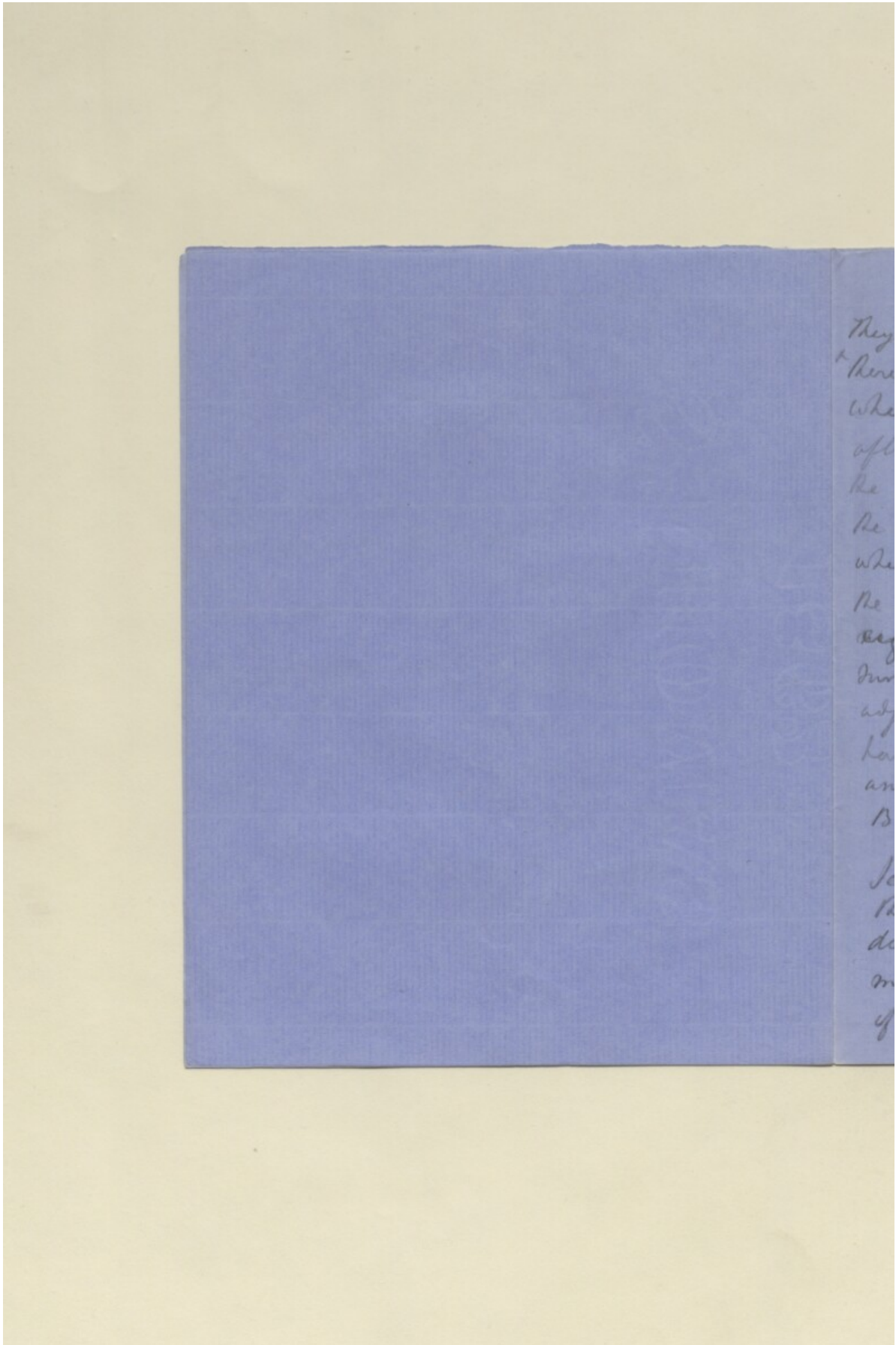




(53) (X)
They have no certain ceremonies for the burial of the dead - ~~Like the Brahmins~~ and, they wash the dead, cover it with a white shroud and inter it with a prayer ~~after~~ afterwards. They kill a sheep and distribute it amongst the poor - or their neighbours & friends who attend the burial - When a white shroud or anything like is not procurable - They dress the dead with a new skin of deer -

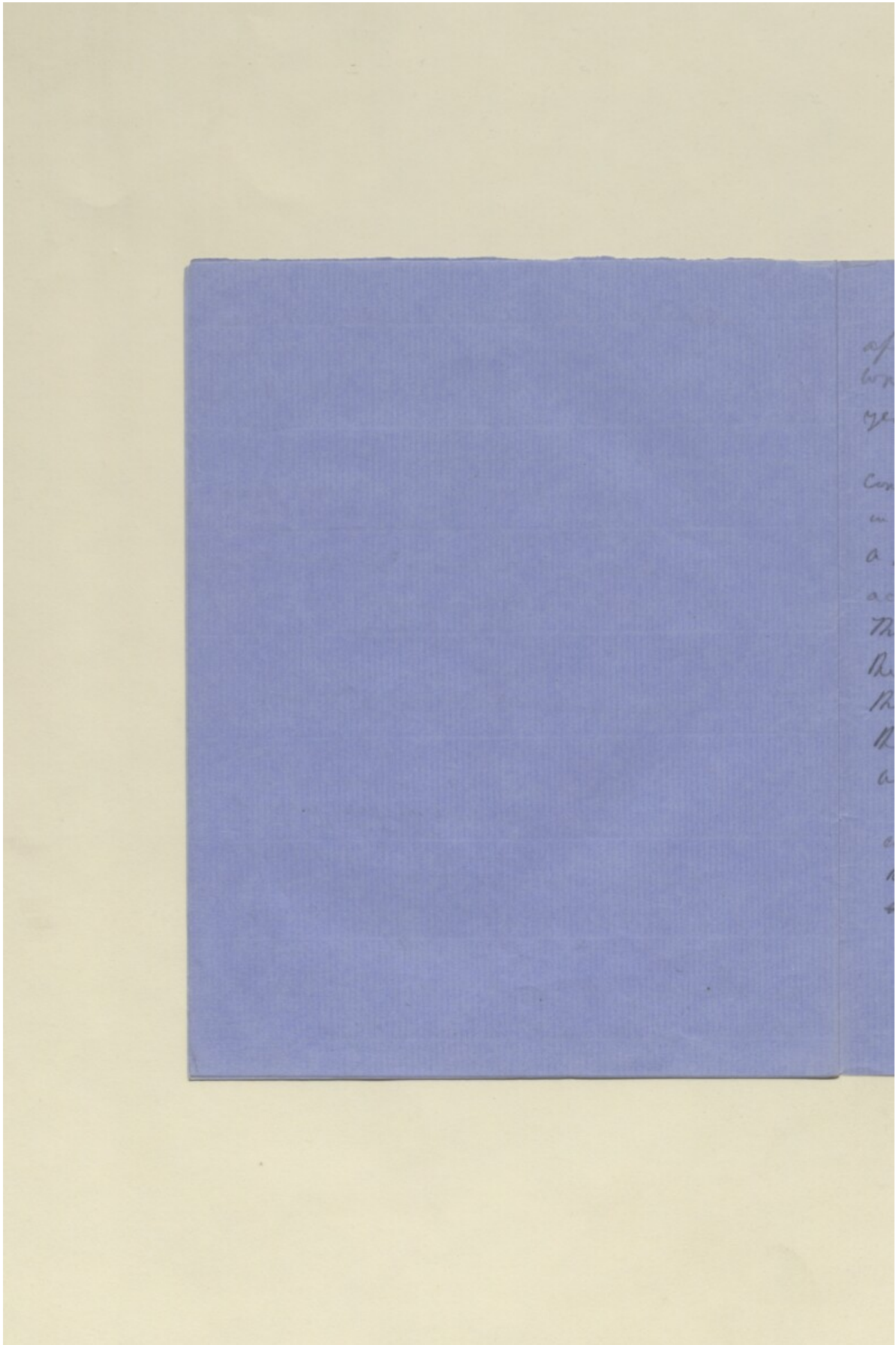
They have a reverence for the house of Mecca as also for a place of their own pilgrimage named ~~Harun in Irak a Mesopotamia~~ ^{Harun in Irak a Mesopotamia} - They likewise respect the polar star called by them the Jah - and some also a great star in the South in a constellation called Jedy - the same with Anis of the ~~South Sea~~ ^{South Sea} -

The country they emigrate to extends from Bayd to Irak a Mesopotamia & Syria - In Irak it is said there are a great number of these caste and some Mollats a learned men - who have a better knowledge of their religion & descent -





(5A) (A2)
The Bedouins are good stock raisers. ~~They~~ They live on the flesh of deer - and wear the skins thereof - Their principal diet is dates and locusts when procurable - Their business is to look after their cattle - ~~principally~~ ^{principally} sheep & camels & their the last they have a great number - and ~~they~~ ^{they} the milk butter & thereof + ~~when they are not~~ ^{separating the part of them} when near the towns & oases - They wander about the country with their cattle for pasturage almost eight months in the year and the four months in summer they descend on the oases towns and adjoining ^{but their encampments & disposal of their} ~~with~~ ^{or} like all Bedouins they have the black tent made of goats' hair ~~from~~ and so handy that it can be carried about by the Bedouin himself - The ~~pitch~~ ^{pitch} their tents ^{separate} ~~from the~~ ^{from the} Arabs -
The Arabs themselves confess that the Bedouins are the most beautiful (in features) of all the Arab tribes - But they are rather of dirty habits - They would not in the least mind eating the flesh of dead cattle, even if lying at their gates for 2 or 3 days -

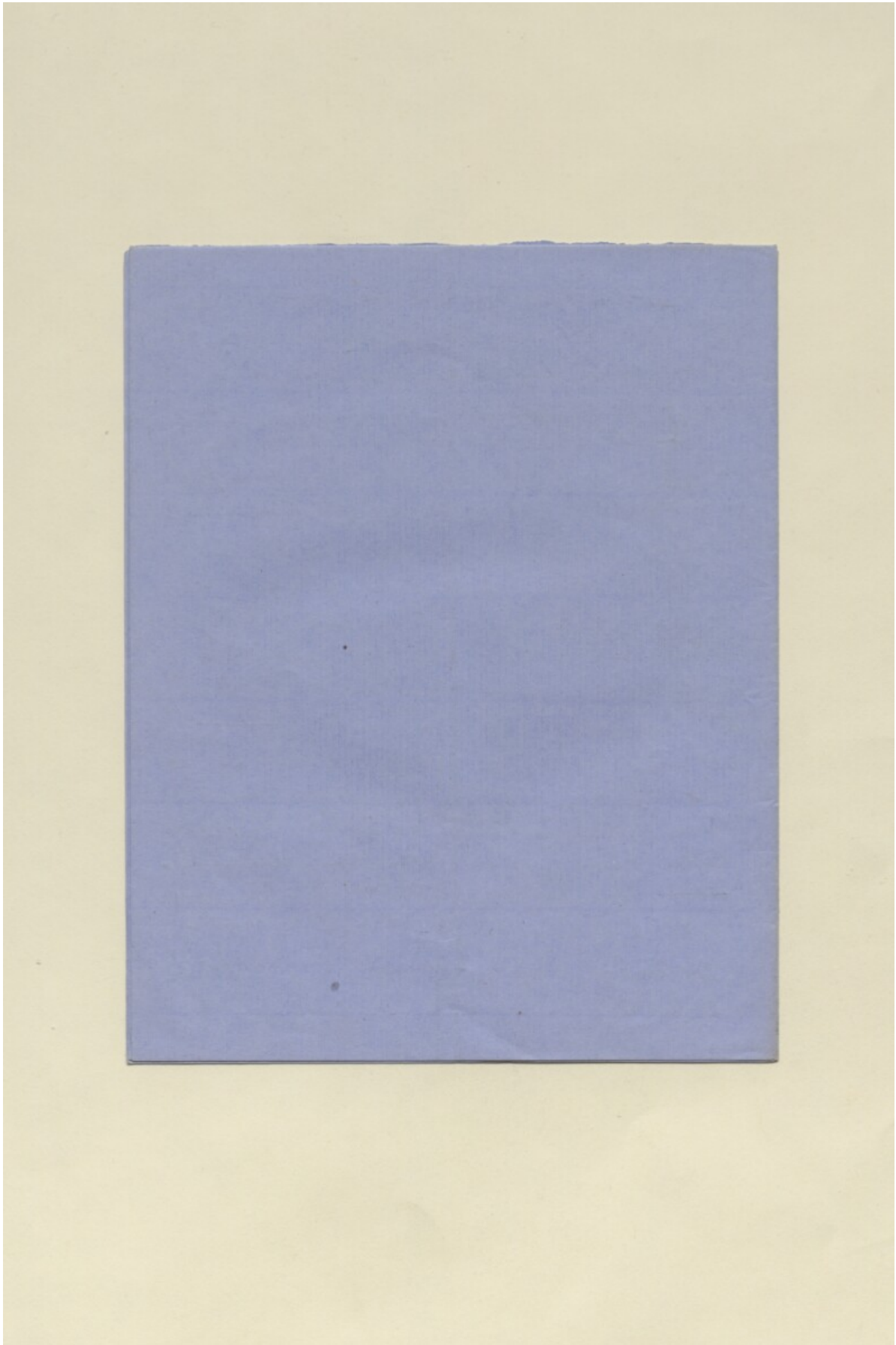




⊕ They have to wash their children 40 days after birth, dipping them seven times into the water & out - Baptism comes when seven years of age at most -

⊕ Marriage is performed by the mutual consent of the parties and their respective fathers in the absence of which, the nearest of the kin - and a bargain is made for paying a certain sum according to ability - to the father of the girl - This being done they go to an elderly man among the tribe or to a "mother" when convenient - and the latter after having three times asked them if they consented to the union ^{received in person} they ~~with her~~ are allowed to cohabit with each other -

⊕ As said before on both occasions of circumcision and marriage ^{the crown is fixed at the door} some sheep are killed & food prepared ~~the crown is fixed at the door~~ and the people, relatives & otherwise collect there and feast with the host - that is to say any invitation being rec^d - the crown meaning all -

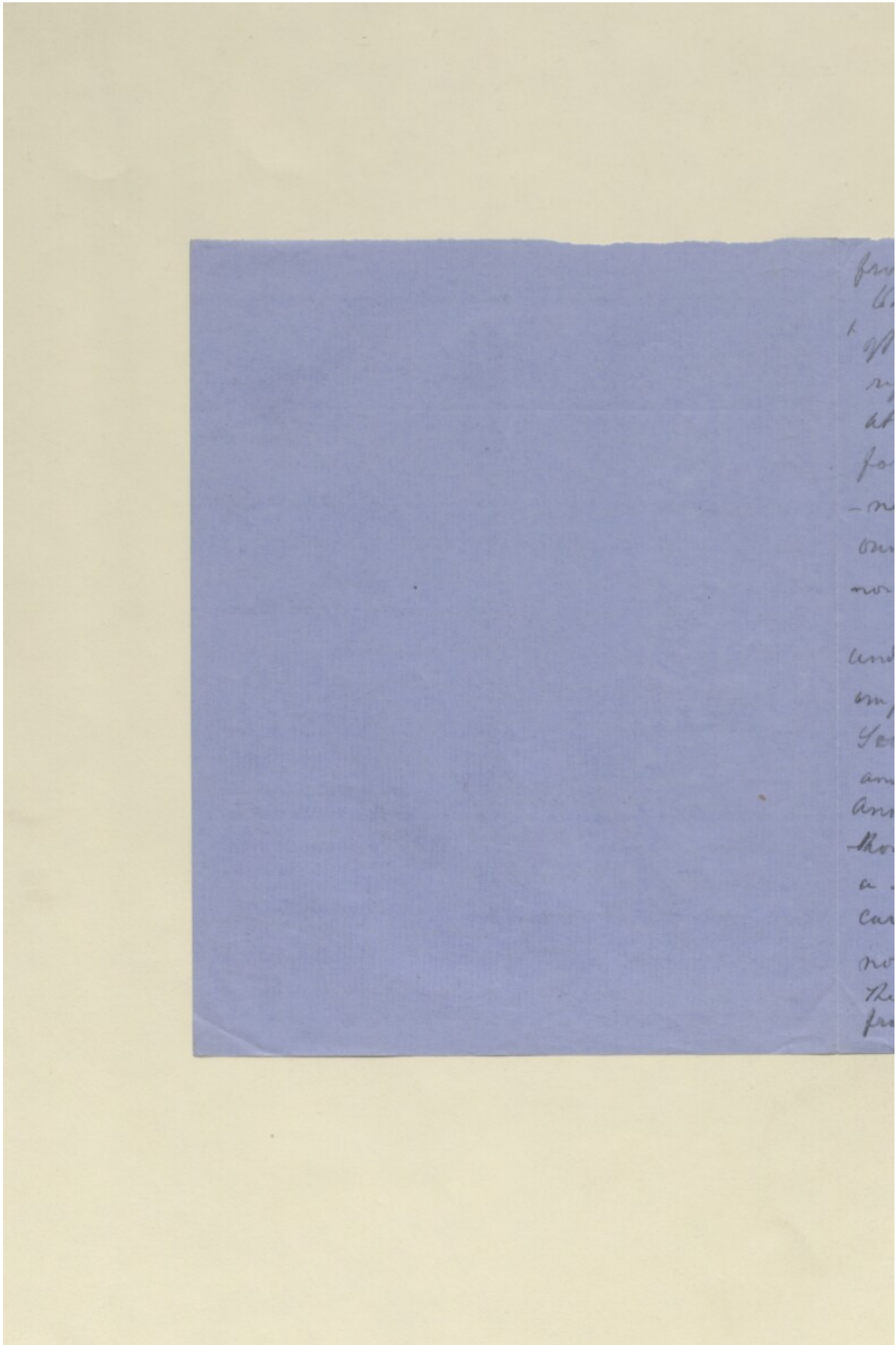




+ They believe in one God - some also in
Mahomed - Other deny Mahomed as their prophet
but believe in other instances as their prophets
calling them the ^{Confederate} gods
but are ignorant of their names -

+ They pray three times a day - before the
about the rising of the sun - before the decline of the
sun from the meridian - and before ^{about sunset}
their prayers are like the Mahomedans - But
it is said that those who inhabit in the Irakhs
have their own way of prayer in the Chaldean
or Syriac - and have some sacred books written
in either of those languages - One of these books
they ascribe to the Psalms of David and another
that of their prophets - They fast three times
a year - once for 30 days in the month of
another for 6 or 7 days in Shabron and a third
for 5 or 9 days in summer in summer -

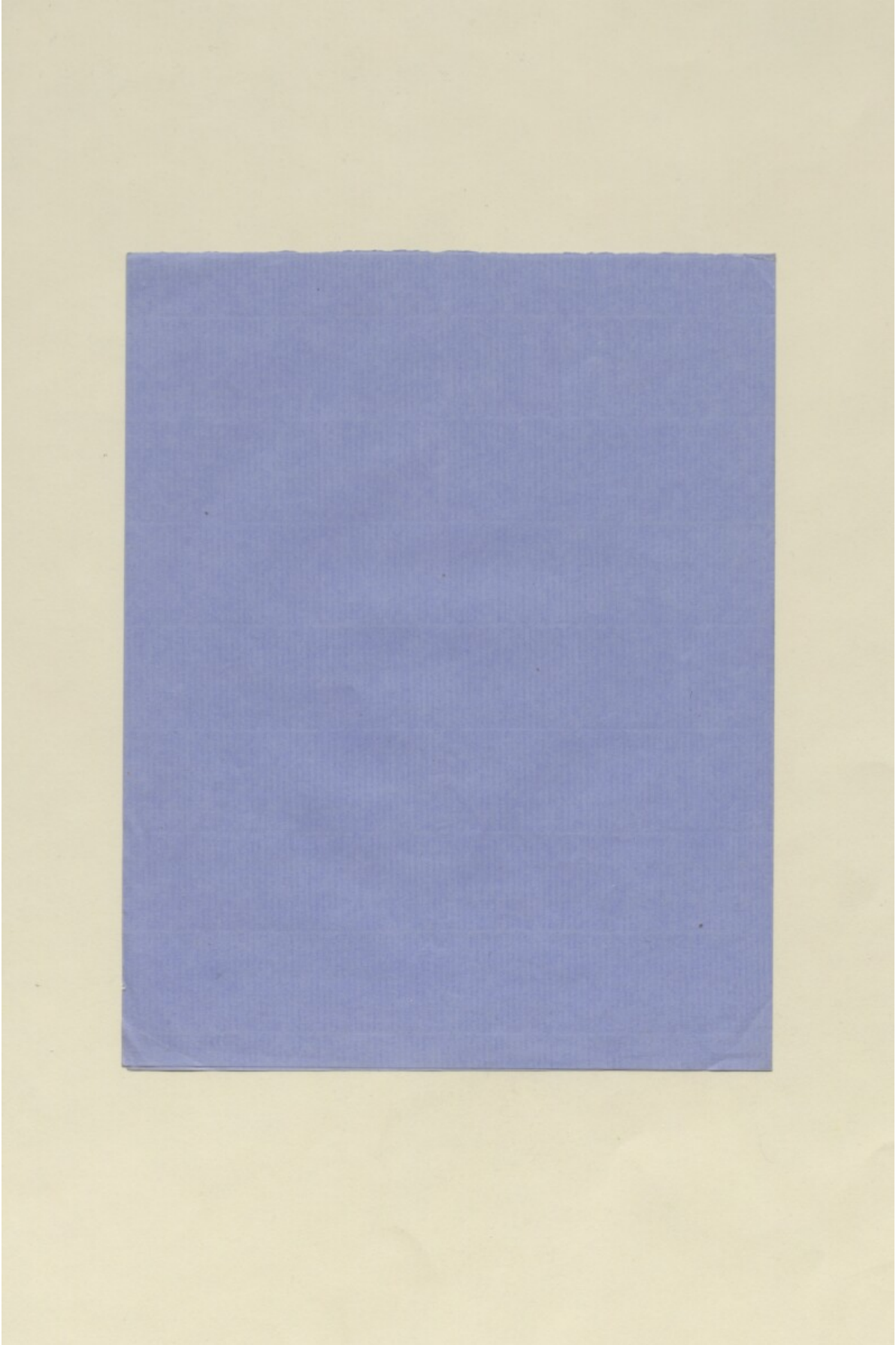
+ The select say that they are the
same with the Sabbeens - ^{although the Sabbeens can be}
and that they are a tribe of them emigrated





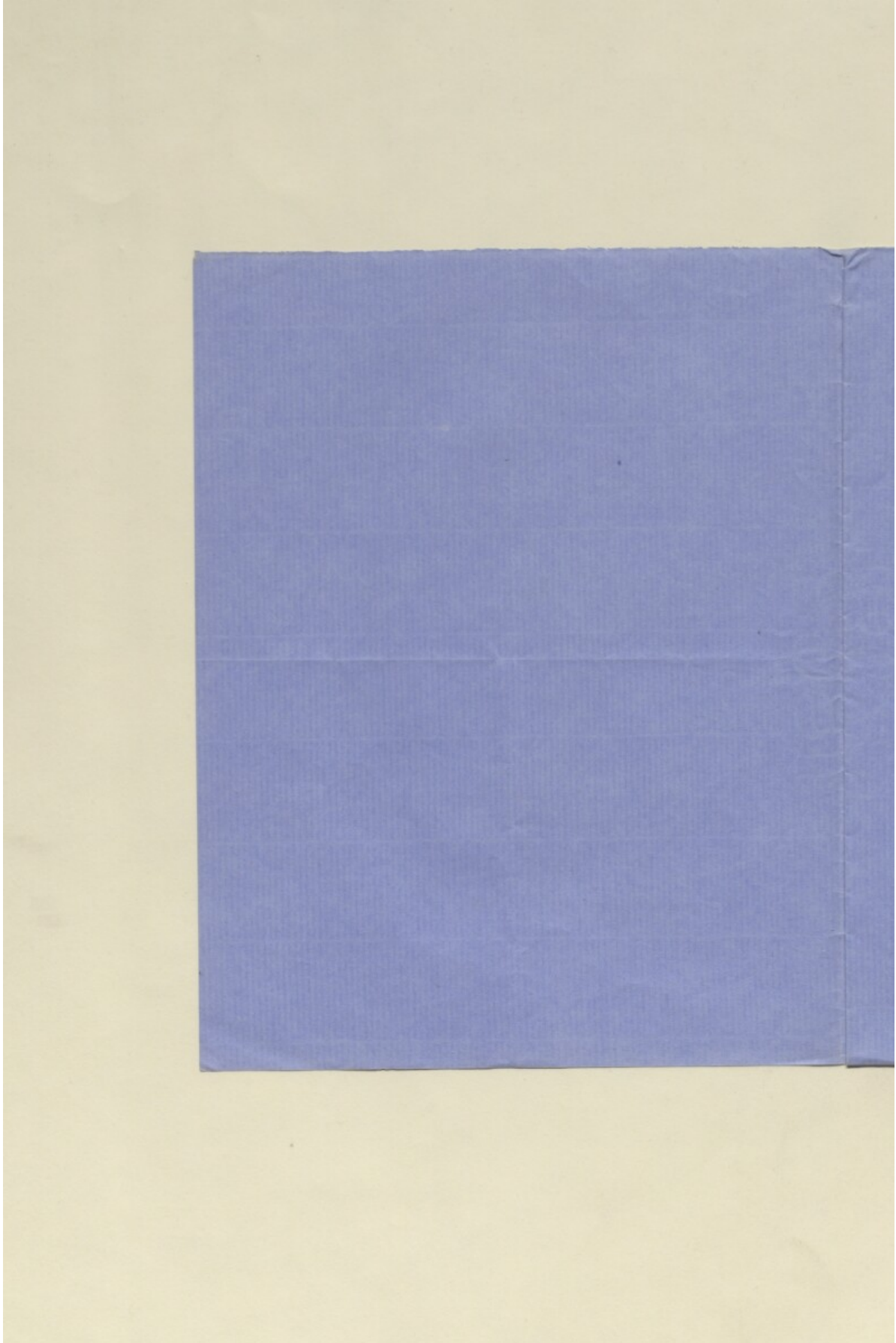
from many years ago (57) 2
 The King's territory and there they for the first
 of the Mahomedans persecuting, oppressing or
 refraining from mingling with them, feature
 at first outwardly conformed to their religious
 forms and then little by little and from ge-
 -neration to generation, have forgotten their
 own forms of religion - and are now quite ig-
 -norant of both -

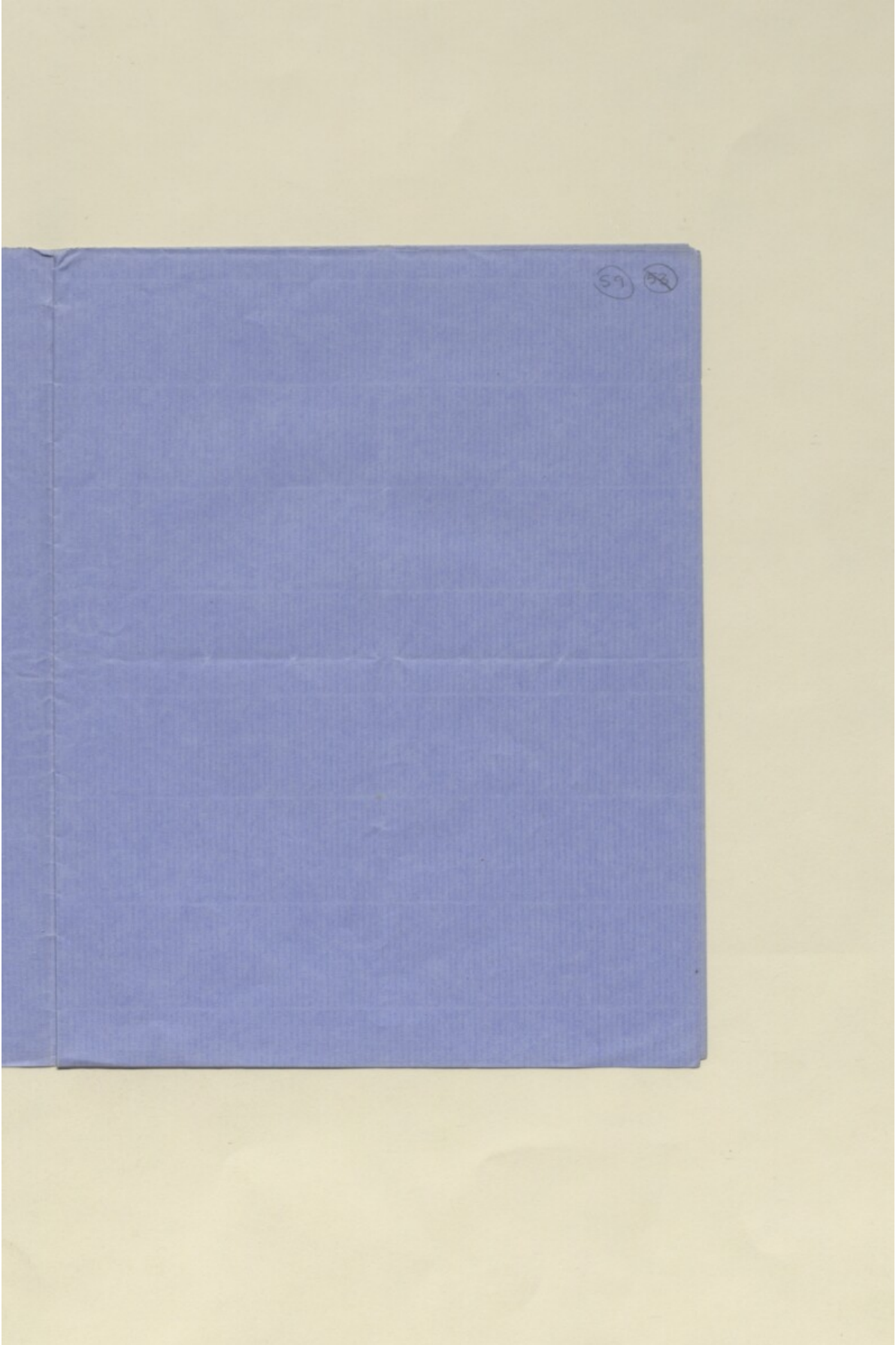
They live very peacefully and quite
 undisturbed by the Arabs owing to the favorable
 impression the Mahomedans are under of the
 Solais being inferior to them in rank & caste
 and its being degrading to them to molest any Solais
 And for this reason they pay no tribute to any Arab Au-
 -thorities - ^{of them} ^{in need from them} When they happen to take
 a shikal for any Arab Chief - the latter is very
 careful to pay them well, so that he might
 not be indebted to a man or inferior to him
 The Arabs are also careful from borrowing any thing
 from a Solais merely for not being indebted to him for the same

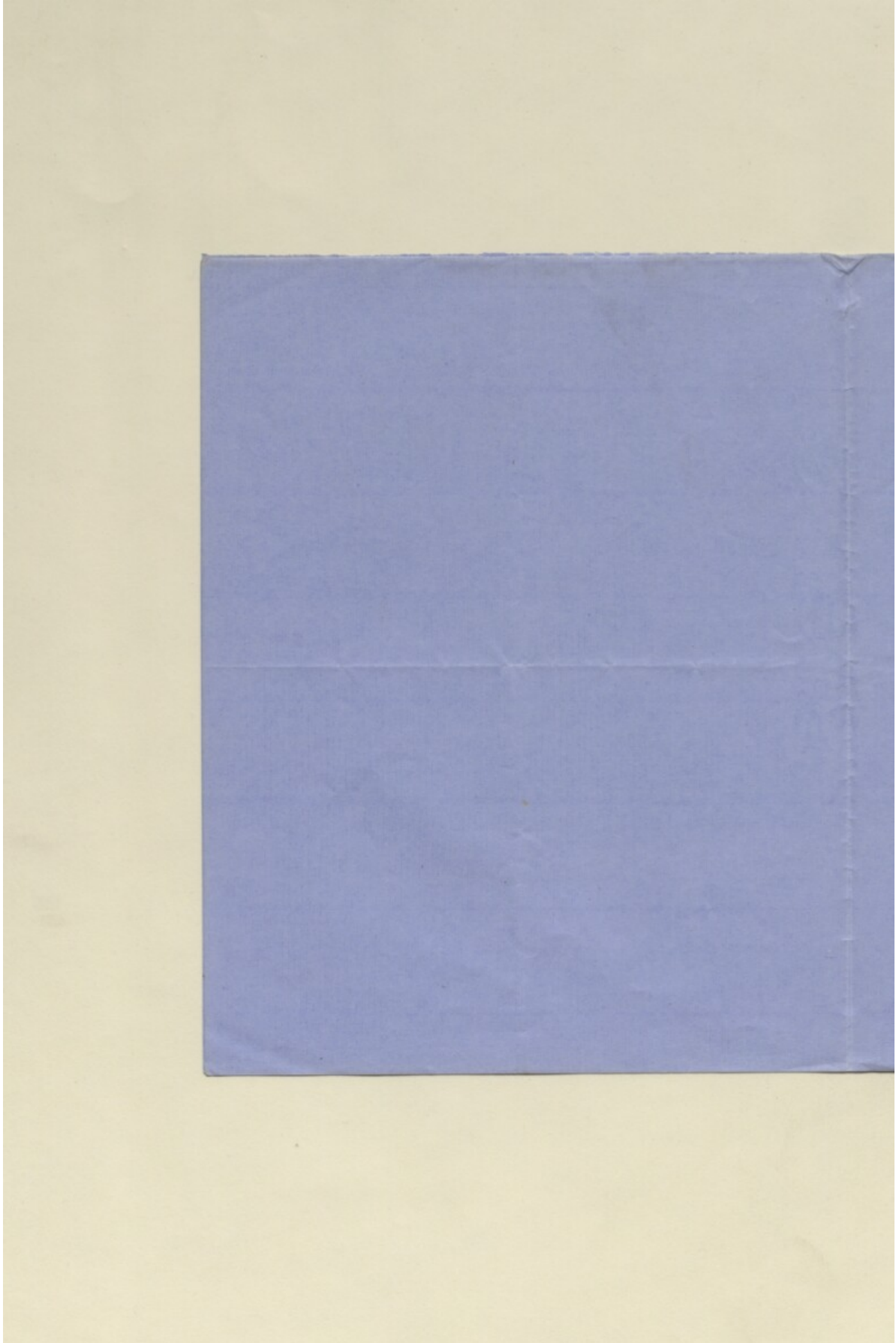


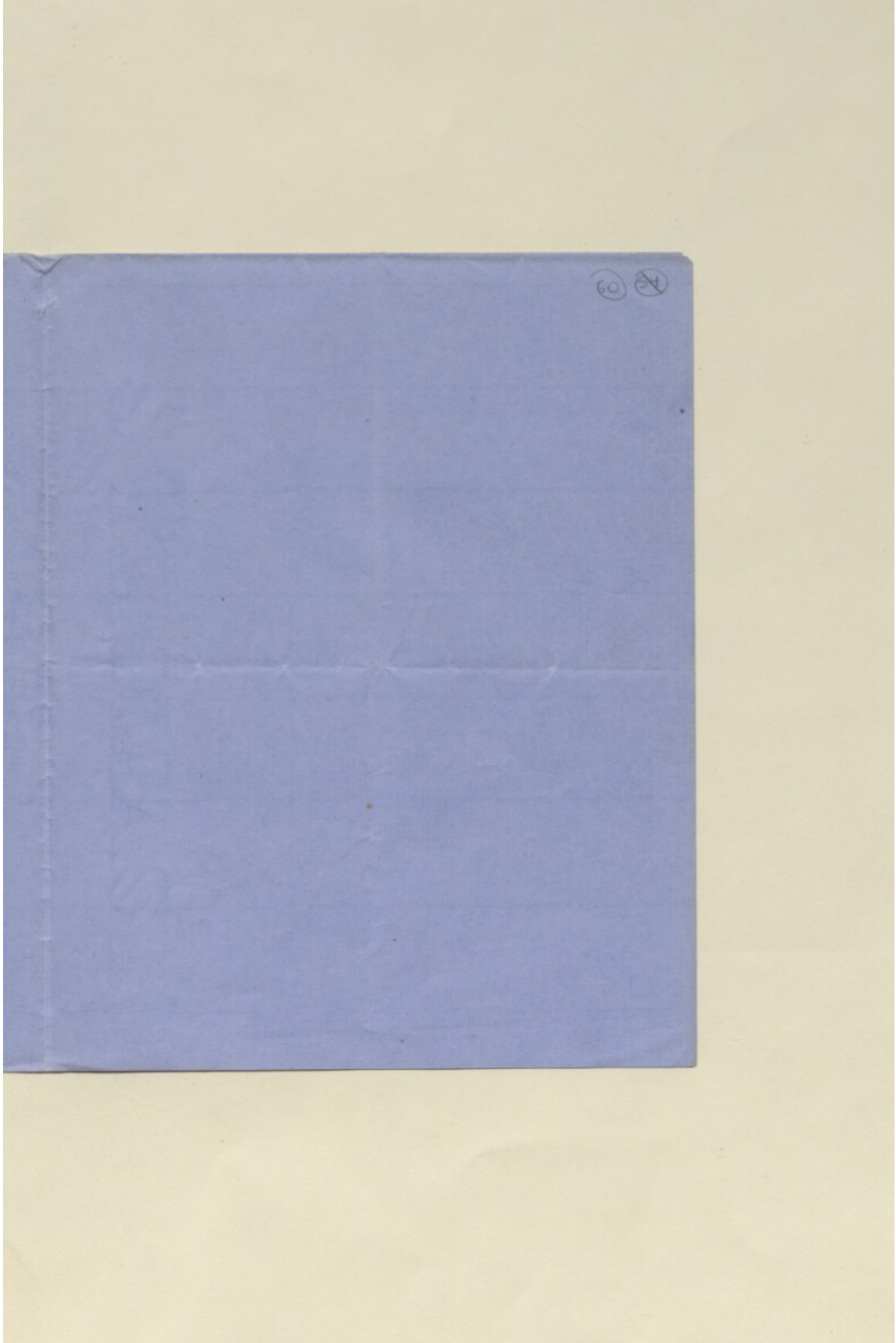


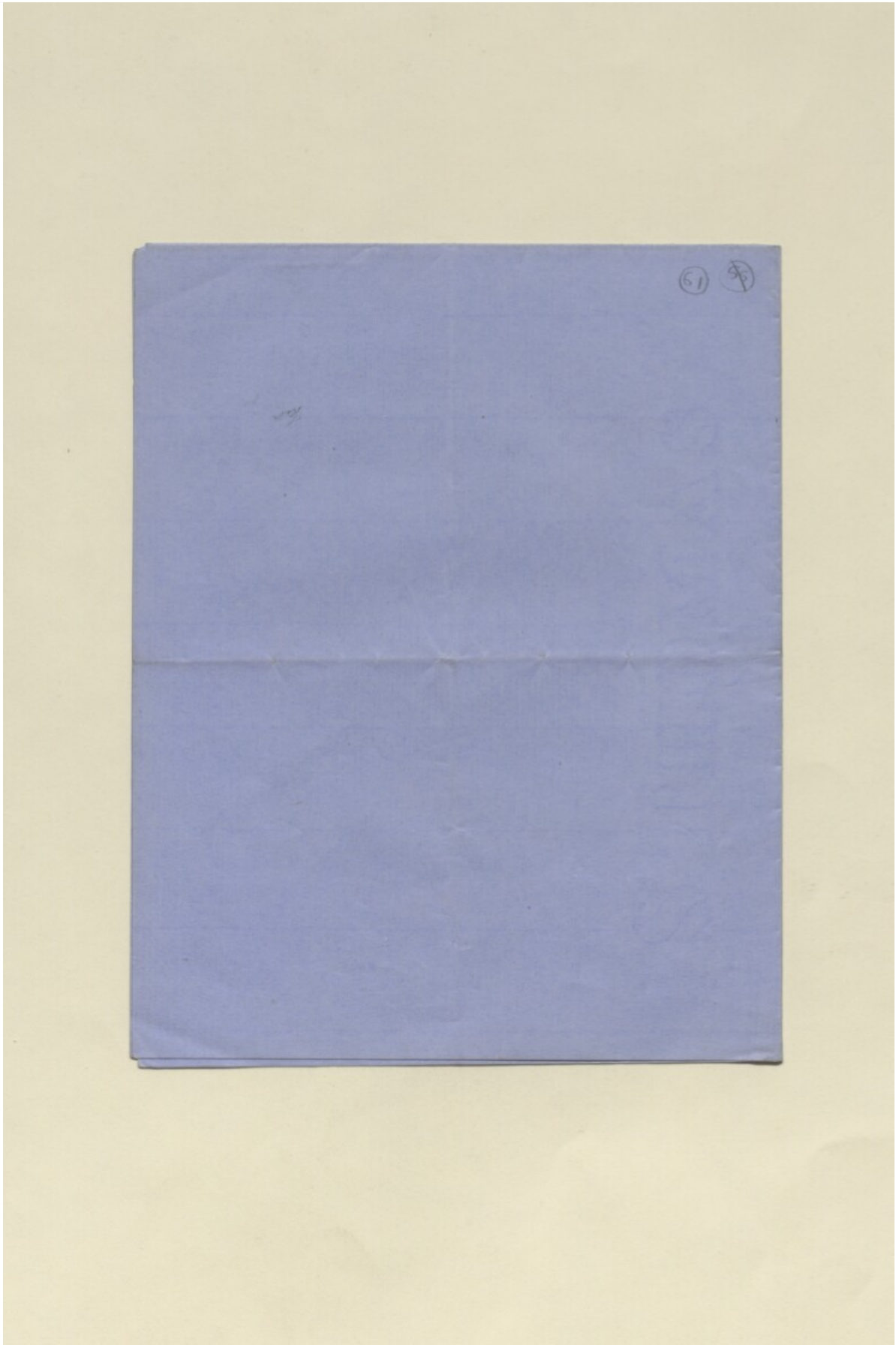
(56) (62)
When they wish to adore the Polar Star
or the one in the South - they stand with their face
towards it & look at it - stretching their arms
in a manner to represent a cross - The
Polar star is revered because it is an
immovable star in the sky and leads
all travellers through the right path to their
destination -













The coast line between Al. Khatif and Kowait
~~for a distance of one or two days journey~~ inland is loosely
called Adan. Strictly speaking Adan is a strip of
rising ground a few miles to the southward of Kowait
and which is known to the native sailors as *Bay of*
Al Bent - from its supposed resemblance to the
curve of the girls eyebrows.

Proceeding inland you come on a belt of country
called Hajar or Samman, the Hajar being applied
to sand stone a friable stone generally and Samman
to a tract strewn with boulders or hard stones. This
tract is of a stony pebbly character. It may have an
average of two days journey. It has a general di-
rection between North West and North and South
East and South. It lies in the great desert
called Rub. el. Khali on its southern extremity
and in the great uninhabited tract lying to the west
of Euphrates on its Northern extremity.

Leaving the Samman and still proceeding
inland you come on a second and parallel belt
known as the Dahna or Haffoud. This tract
also has an average breadth of two days journey
and like the Samman - merges at its South
Eastward and North Western extremities in the two
deserts above alluded to. This belt is formed of a
succession of mounds of a wave of sand popularly
stated to be seven in number. Dahna meaning a
tract composed of sandy mounds and Haffoud implying
a country composed of succession of such mounds.



Leaving the Bahra you come again on a tract of narrow breadth lying between the Bahra and the highlands forming Hajd proper. This tract is known under different names at different points. For instance, at its narrowest part being that immediately beneath the Tawajj hills it is called Sedair further south that is between the Mahmal district and the Bahra, it seems to have no distinctive name but is sometimes called Sedair and sometimes Mahmal Still further south that is between the Bahra and the Al Wied, it is called Orma.

The hill tract immediately within the above mentioned tract forms the western highlands of Hajd proper. This hill line runs in a general direction of North a little west & South a little east. At its northern point is Zolgy and from Zolgy down to the village of Owdeh the range is known as Al Tawajj. This is the highest portion of the western highlands of Hajd. Below Owdeh, there is a break in the range stretching from one to two days journey namely from the village of Yadij to the old town of Sedoor. This district formed by this break is called Mahmal. From Sedoor in a southerly direction the country again rises and so reaches Riyath distant one long day journey through the villages of Aynah, Jebeloh and the old Bahabee capital Darceyah. These highlands to the south of Sedoor are known as above stated as Al Wied. The Wady Hanifah cleaves the Al Wied from Aynah through Darceyah (which was situated half on one side of the valley and half on the other) towards Riyath and afterwards bends in an easterly direction towards Al Ahwa and in a southerly direction to the great desert.

the
men
camp
at
of
in
the
Haj



(63)

In describing the character of the country as above between the Persian Gulf and Riyadh, I have described it as it would be crossed coming for instance from Hawait to Riyadh and I have not taken into consideration these regions of Wasim, Karam and Subul Shumman lying to the westward ^{or southward} of Al Fawaj and which either politically or geographically appertain at the present moment to Hayat.

The ^{little} district generally in which Darsiyah and Riyadh are situated is known as Al Urd and it is only the valley which cleaves this district which is known as Wady Hanifah. It was this Wady apparently or a part of it which before it was conquered by the Orthodox Mohammedans was known as the Wady Aftan. Usually it is quite dry. After heavy rain it becomes a torrent. The bulk of the water being itself in the sands to the southward and eastward. The ^{general} water shed of this district seems indeed to be to the southward & eastward. The water which is lost in the sand to the southward draining, ^{partially}, under the sand ^{of Wadi al Khali} and that which flows to the eastward draining under the sand of the Sabna and reappearing firstly in the lower land of Al Urd, secondly in yet lower plain of the southward near Ras Tannora and Kabir and thirdly in the sea itself at a depth of 4 or 5 fathoms near the island of Bahrain.

From Riyadh two days journey in a south westerly direction is the Valley known as Al Yamama. Tradition asserts that this region now nearly desolate is the remnant of what was once a considerable state destroyed partly by encroachment of the desert and partly by political convulsion. I infer that Al Yamama originally



extended from the present Wady Yamama & in an Easterly direction to the shores of the Persian Gulf thus including the present district of Al Ahsa & then known as and having the great desert in its south, and being divided itself by the Wady Hanifeh in its eastern branch known whether as Wady Solai or previously as Aflah -

I cannot find that any running water reaches the Persian Gulf at any point ^{on its} from Kuwait to Arab shore from Kuwait at the head of the Gulf to Cape Mussendom at its entrance -

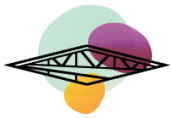
There is a small stream two hours to the South of Rijath called Sekh where the Amir of Najd's warriors & grazed some of his horses and which is often wind lost in the sand. The water of the Beesha and Al Sawaser Valleys is in large part used for cultivation and the waste is lost in the sand - None of the water from either of these valleys comes eastward to Yamama -

Leaving Rijath and returning to the Persian Gulf by way of Al Ahsa you ^{cross} ~~pass~~ the same sort of country which you crossed in going from Kuwait to Rijath only in reversed order of course - that is to say in leaving Kuwait for Rijath you have a march of 12 long caravan days in a general direction of South West & by South of which the first 5 days are diagonally across the plain loosely called Adan then for two days across the stony tract of Hamman then two across the sandy tract of the Bahna, then two days across the plain or living between the Bahna and the Aneed highland and finally one day through the Aneed to Rijath - While.



64

While in going from Riyadh back to the Gulf by way of Alahsa you have first three days through the Aked and its outskirts to the Dahnah. two days across the Dahnah, two days across the Tammun ^{and} one day across the district of Alahsa to its chief town Al Haffouf - From Al Haffouf you can either reach the shore line at Beai (commonly called Bjaia) or at ~~XX~~ Katif - From Beai to Alahsa is one day journey but the heavy nature of the sand usually protracts the journey to from 1 1/2 to 2 days. From Katif to the commencement of Alahsa district is between one & two days journey and hence to the chief town Al Haffouf two days more - Al Haffouf is commonly called Foot al Haffouf from the ancient fort where the Fort resides - When rapidly spoken the word is pronounced Afoof. Sometimes also it is called Alahsa from the name of its district - The ancient name of the district of Alahsa was Hajrat It is said that the ruins of a considerable town of this name are still visible two or three days journey to the Westward and Southward of Al Haffouf - Hajrat is said to have been a province of Al Yamama. and tradition further asserts that the decided battle which gave this region to the Mohammedans was fought near the town of Hajrat - ~~The name of~~ The three words Hajrat being the ancient name of Alahsa Haj'ar being the name of the strong belt above described and Beai being the proper name of the fort above alluded to seem to have got confounded the one with the other each name is however entirely distinct & ungen.

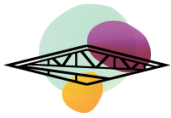


Bein means a small excavation or something cut away in allusion apparently to the small inlet and island ~~and~~ at that point of the coast -

Katif is the present part of the old district of Khatf which joins the Alhasa district on its south and which originally was of a greater extent than it is now - It has been encroached upon by the desert sands inland - The term Katif bears allusion apparently to the plucking of fruits in this date-growing district - Katif is the passive of this term - It is stated that the Karamela sect which arose some 300 years after the time of the prophet, once occupied both Alhasa and Alkhatf and forcibly carried off the famous black stone from Mecca to Katif which place they seem to have desired to erect into a place of pilgrimage in supersession of Mecca - It appears there are two Alhasa in Arabia namely the one above referred to, and known as Alhasa al-Bahrein and the other near Medina on the road towards Mecca held by the Beni Saad of the Al Harab -

The large island of Bahrein was called Aw al after the name of the original chief who settled there in the same manner as the island on the opposite coast was called Kharis -

I am told that the remains of a considerable town are buried under the sand on the sea shore at a distance of one day's ride



(63)

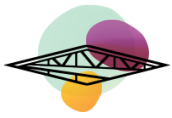
journey on the road from Al-Khatif to Al-Basra
(Is this the ancient Hama?)

I cannot find that there is any record
or sign of any settlement along the shore line
between Khatif and Kowait. There is an unimproved
road from Kowait to Al-Basra being a length
of eight days journey to the right of the road coming
from Kowait and at four days distance from that
place are said to be the remains to an enormous
stone fort - traditions to be from the time of the Persians
It is called Taj -

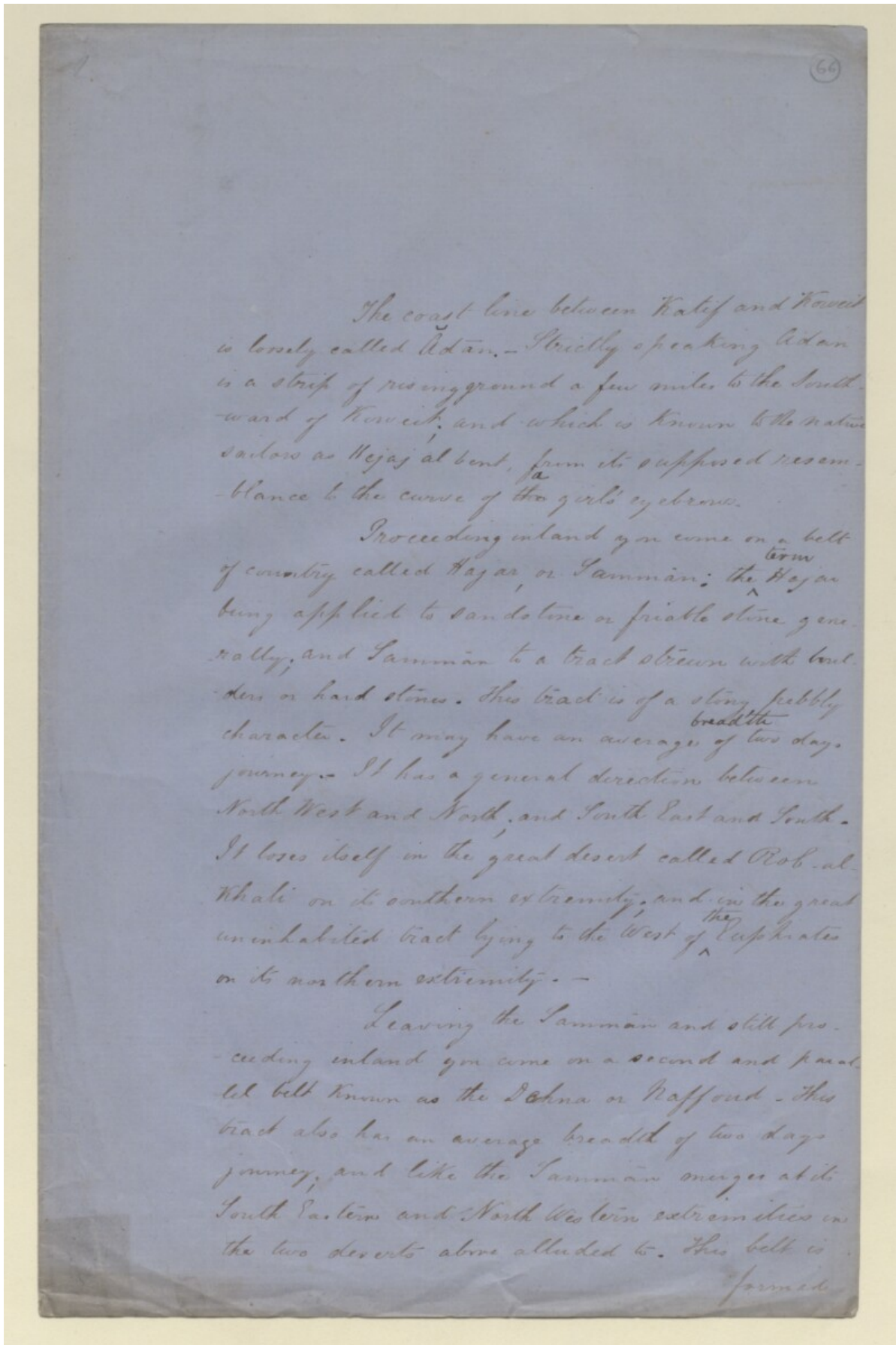
~~Kowait~~ The present town of Kowait ~~is~~
is only one or two hundred years of age. The name
is a corruption of Koot a fort. Its chief or his
ancestors rather were the pirates of the mouth of
that Al-Basra and had their fort ~~there~~ ^{called} Mofarra
at the head of the Zobair creek. I may mention
in passing that the neighbourhood of this old fort
is more accessible from sea and enjoys a better
climate than Basra. If we should ever construct
a railway from the head of the Persian Gulf to
Ashkan Darv, it might be worth while examining
whether the nearest and preferable route might not
be for one sea going steamer to meet the rail
at the Zobair creek and thence to run the line
direct keeping on the right bank of the Tigris
throughout towards Aleppo -

The bay of Kowait is also called Jann
said to be derived from ~~Jann~~ ^{the} ~~the~~ a horn in allusion
to the shape of the bay -

At the north west angle of the bay is a
fort and salient called Jaharah. This is said to
have been the site of the old fort ~~Shirvanensis~~
the this as it may. bricks and other relics are
found in ~~the~~ ^{the} vicinity of this fort -



It is I in this port that the horse dealers collect
their horses from Najd previous to embarkation
for India - I subjoin a Memo on the various
breeds of the Najd horses - which are of all colours
and vary in height from 14.1 to 14.2 average
A horse of 14.3 is a large Najd Horse - some of
the very best in point of endurance and form
are 14.1 or even under - Within the past few days
I have myself seen a ridden a chestnut colored
Saglawy mare - a bay Arabian mare two grey
bays and one very colored Khorasani - The com-
monest color is grey shading from dark nutmeg
up to almost pure white



The coast line between Katif and Kuwait is loosely called Adan. - Strictly speaking Adan is a strip of rising ground a few miles to the Southward of Kuwait, and which is known to the native sailors as Hejaj' al bent, from its supposed resemblance to the curve of the girl's eyebrows.

Proceeding inland you come on a belt of country called Hajar, or Samman; the ^{term} Hajar being applied to sandstone or friable stone generally, and Samman to a tract strewn with boulders or hard stones. This tract is of a stony pebbly character. It may have an average ^{breadth} of two days journey. It has a general direction between North West and North, and South East and South. It loses itself in the great desert called Rob. al Khali on its southern extremity, and in the great uninhabited tract lying to the West of ^{the} Caphtan on its northern extremity. -

Leaving the Samman and still proceeding inland you come on a second and parallel belt known as the Dohna or Raffoud. This tract also has an average breadth of two days journey, and like the Samman merges at its South Eastern and North Western extremities in the two deserts above alluded to. This belt is formed



formed of a succession of mounds or waves of sand popularly stated to be seven in number - Dahnā being a name given to ~~the~~ a tract composed of sandy mounds, and Naffūd implying a succession of such mounds - Naffūd (plural)

Leaving the Dahnā you come again on a tract of various breadth lying between the Dahnā and the highlands forming Najd proper - This tract is known under different names at different points; for instance, at its narrowest part being that immediately beneath ^{the} Al-Tuwāij hills, it is called Tūdāir. Further south, that is between the Mahmal district and the Dahnā, seems to have no distinctive name, but is sometimes called Tūdāir and sometimes Mahmal. Still further south that is between the Dahnā and Baredh - it is called Orma.

The hill line immediately within the above mentioned tract forms the ^{Eastern} ~~Western~~ highlands of Najd proper. This hill line runs in a general direction of North a little west and South a little east. - At its Northern point is Zolff, and from Zolff down to the village of Baredh the range is known as Al-Tuwāij. - This is the highest portion of the Eastern highlands of Najd. Below Baredh there is a break in the range stretching from one to two days' journey namely from the village of Tadij to the old town of Tedsor. The ^{plateau} ~~district~~ formed by this break is called Mahmal. - From Tedsor



(67)

in a southerly direction the country again rises and so reaches Rijath distant one long day's journey through the villages of Byneth, Jebelch and the old Wahabi capital, Darceyeh. These highlands to the southward of Hedous are known as above stated as Al Baredh. The Wady Hanifeh cleaves the Baredh from Byneth through Darceyeh (which was situated half on one side of the valley and half on the other) towards Rijath, and ~~afterwards~~ ^{afterwards} ~~branches~~ ^{branches} in an easterly direction ~~towards Hedous~~.

In describing the character of the country as above between the Persian Gulf and Hajd, I have described it as it would be crossed, coming for instance from Kowsit to Rijath, and I have not taken into consideration the regions of Washem, Hassim and Jabbal Shammar lying to the westward or northward of Al Kwayj and which either politically or geographically appertain, at the present moment, to Hajd.

The hill district, generally, in which Darceyeh and Rijath are situated is known as Al Baredh and it is only the valley which cleaves the district which is known as Wady Hanifeh. It was this Wady, ^{perhaps} ~~apparently~~ ^{branch} ~~or a part of it~~, which before it was conquered by the orthodox Mahomedans was known as the Wady Aftan. Usually it is quite dry. After heavy rains it becomes a torrent. The bulk of the water losing itself in the sands to the southward and eastward.

* This Al Baredh must not be confounded with Al Ard a range of hills stretching in a westerly direction near the road from Rijath to Mecca -



Central Plateau
Eastward. The general watershed of the ~~the~~ Arabia -
trict seems indeed to be to the Southward. ⊗ It is asserted
and Eastward. ⊕ The water which is lost in the further that this
sands to the Southward draining probably of watershed
under the sands of Rob. al. thali, and that which obtains from
passes to the Eastward, draining under the sands the confines
of the Bahna and reappearing firstly in the lower that there must
be lakes, or the
lands of Al. Ahse; secondly in the lower plain water must
be findable
of the sea board near Ras Tannora and Katif; below the said
and thirdly in the sea itself at a depth of four or in the direction
of the Hadramaut
five fathoms near the island of Bahrain. & Zashin
Yemen. -

From Riyadh, two days journey
in a South westerly direction, ^{Tharj district,} is the valley
sometimes
known as Al Yamama. Tradition asserts that
this region now ~~partly~~ ^{in partly} desolate, is the rem-
nant of what was once a considerable state,
destroyed, partly by encroachment of the desert,
and partly by political convulsion. - I
infer that El Yamameh originally ^{Yamameh}
extended from the present ~~Wadi Yamameh~~
in an Eastwardly direction to the shores of
the Persian Gulf: thus including the present
district ~~El Ahse~~ ^{known as Hajr},
having its provincial chief town of Hajr
now in ruins two or three days journey S West
of the present provincial chief town El Hüfuf. -

The present town of
El Yamameh is said to be on the site of
the old Capital. It is not in the valley
but in an open plain. - This six or seven



2

Seven days journey from the present El Hafuf. & is four or five days journey from the former chief town of El Akhsa Häjr. - The town of Suleimeah is in Yamameh, and from thence the Eastern branch of the Hamifah valley runs towards El Akhsa, dividing El Yamameh. -

There is running water and extensive date groves in El Yamameh. But this water is said in part to come from a source named Seh (ع) a little to the Southward where the 'Ameir grazes & waters some of his horses. & in part to be derived from nearer 'springs' wells. There is no water flowing above ground from Bisha or from the Dowasser Valley to El Yamameh. - No water reaches the Persian Gulf in the form of a River or perennial stream at any point along its Arab shore between Khwaib at the Head of the Gulf and Cape Allussund at the entrance of the Gulf. -

The general law of the water shed of the Peninsula of Arabia from the Eastern confines of Hejaz, & from the central Hills & Plateaus, seems to be that of 'Southward & Eastward' direction: that is to say, in the same manner as the water shed of Eastern Najd percolates towards the lower levels of the great Desert on the South & of El Akhsa El Khutiffe & the Persian Gulf on the East. - So does the water of the Southern Najd find its way into the lower levels of the valleys of El Yamameh.



Zemameh El Howteh El Harej gen
with waste to the great Desert. and
so does the water from the El 'Aar &
from Hazm el Racie & from the highlands
on the Eastern Boundary of Southern
Hejaz find its way to the lower levels
of the Bisha the ~~El~~ ^{Wadi} Dowasser and
the El Afladj ^{Wadi} with waste to the great
Desert after supplying the cultivation
of the above subjects. -

+ The Afladj
is not a Province
itself. But
as it is a
desert is that
portion of Dowasser
which is watered
by kanals or
underground
water ducts. -
The full name
is Afladj Bisha
al Dowasser
on the Kanals
of the Villages
of the Dowasser.

Leaving Rijath and
returning to the Persian Gulf by way
of El Akha you cross the same sort
of country which you crossed in
going from Khwaib to Rijath only
in reversed order of course. In other
words leaving Khwaib you have a
march of twelve long caravan days
in a general direction of South West and
by South, of which the first five days
are in a diagonal direction across the
rolling open ground loosely called
Adan. then for two days across the
stony track of Sammar. then for two
days across the sand hills of the Dehna,
then for two days across the rolling &
plain ground intervening between the
Dehna & the staid Highlands called
Baridh. & then finally one long day
through the Baridh to Rijath. - While
in returning from Rijath to the Gulf
by way of El Akha, you have first



Memo (69)

Mohammed bin Saoud (known as Wahabally) was the first person who during his time ^{gradually} conquered all the territory known as Najd and added to it the province of Al-Litha, Khatif, and part of the Arabian Coast. When Abd al Aziz, the eldest son, succeeded Mohammed, after his death, enemies from all quarters taking advantage of the change rushed upon him with the object of suppressing the new founded religion and reducing the Wahabee power. This could not be easily managed and the enemies, who were the Pasha of Baghdad and Sheriff of Mecca found some difficulty in facing the endless tribes of the new reformed fanatic Arabs who had been sent by Abd al Aziz. headed by his son Saoud to fight them. The



The Wahabees first descended on bāḡā and having given a victorious battle against the Turks, they plundered and spoiled every place and did not ever cease to ravage the sacred mosque of Dammām. which they reduced almost to ruins and took possession of all that was therein -

Afterwards Saood fought with the Sheriffs of Baccā and was then also victorious. Subsequently Saood was sent by his father to take Ḥamān. He went as far as Jeddā and besieged the town - but immediately after he was obliged ^{by the news of his father's death} to return for the present of his home then afterwards he returned to Baccā. Having arranged his home affairs he proceeded to Meccā and took possession of all the territory - and plundered Meccā and Medina -



It is said that on account of this
unlawful or perhaps a sinful act
Fortune went against him and he
and ^{his} successors ever since have been
reduced in power so far as to become
subsiding further out.
The Mohammedan Nation moved by
this act of Saood resolved to join all and
make some arrangement for
putting an end to the Wahabees -
Mohammed Ali Pasha of Egypt
sent Ibrahim Pasha on the head of a great
force to destroy the Wahabites and when
they were slain or taken prisoner, add the Saoodi family
Accordingly Ibrahim Pasha went to Dera
seizing and slaying many, took the Saoodi
family as prisoner to Egypt to Constantinople
and when Ibrahim Pasha had reached



The reign of Saoud had died and he
had succeeded him - So Abdallah
was taken to one of his sons and killed
and the rest of the family ^{including the present Amir} were kept under
arrest in Egypt. The only person that
saved himself was Torky the father of the
present Amir - he ^{was} ^{advising} the British
For some time the ^{descendants of the} former Sheikhs settled
in Egypt but soon after Torky made
his appearance and taking only the Sheikhs
regained the territory of Najd - The British
Govt. at first tried to threaten him - but finding
it rather difficult entered into some agree-
ments with him - gave up all his relatives
and acknowledged him as the Amir of
on certain conditions (unknown) -
Torky was the first who ruled in Najd
from the family of Abdallah -



Koweit

(71)

The main inland trade is with the Nejdians who
come down from the direction of Mecca during the spring
and bring Roughen & Wool & Honey for Dates
Coffee Rice & other price goods. Also Bamboos
for Lances - The Rice is brought mainly from Malacca
coast - and also from Sumatra & Siam - Corn comes
from the Persian Coast & from India. Dates from Persia
Gon. The Jews have a great freedom at Koweit
and the currency is French Dollar - & Turkish Lira
is also some Keas - and some Gold Sovereigns
Bills can be obtained on London, Hong Kong, Bombay,
Rangoon, in Mecca.

Water

Climate in the neighbourhood probably the best
around the Gulf -



Memo:
 Bedouins feeding entirely on Camel Milk during
 Spring while Camels get green grass -
 Ibnul of Kowsh told me of the same -
 Bedouins never eat dried fish - but in the winter
 state, corn, Camels milk. They store locusts also
 When hard pushed to an Arab will kill a sheep
 but it - give the meat to his horse one day and then
 feed him on the broth -
 Camels Milk is considered very nourishing for horses
 always given to Colts -
 Bedouins Cheffirah and Abba are made at ^{Gailan in} Laha
 Spears head come from all directions -
 Arabs of the coast spoke both Hargila & Chebrok
 & Sebel. In the Hargila they smoke the tobacco
 brought from the Hargila Lingah - But for their
 pipes comes from the direction of Mosul and Yunnan
 via Brakha - this is prohibited among the Wahabees
 A Trade in coffee & other articles is carried on from
 Yunnan to Mecca - They are brought by degrees from
 the different tribes to Nejran & the Swassan
 where they are taken up by the Mecca traders -
 A Wahabee Bedouin found smoking will be killed
 A Banek who is Bedouin on the Sea Land would probably
 smoke any where in Mecca with impunity unless in
 the presence of the Amir himself -
 Camel milk considered good for eyes -
 The Bedouins do not drink cold water at night, considering
 it bad for the eyes -
 A tradition of an Artificial canal from the Euphrates through Adnan
 to Khaleff.

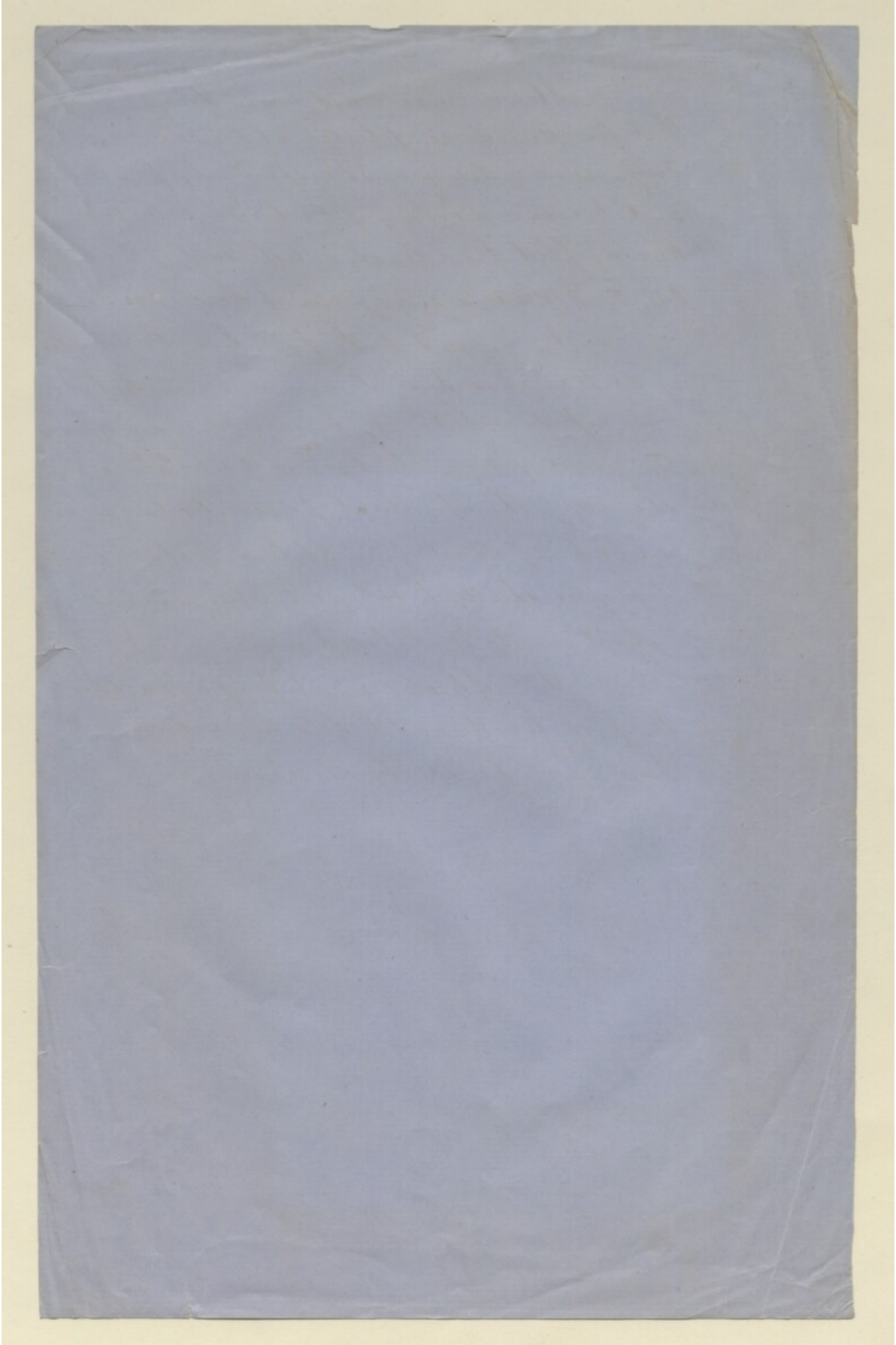
It was mentioned to me the other day that the Mundeece of Butch and Becca in that Gulf, derive their names respectively from Medina and Mecca: a colony of the Prophet's tribe Korais having fled from Arabia to the Gulf of Butch - Are the Gravies a corruption of Korais hes? -

In regard to the family of the founder of the Wahabee sect, I may mention that it is now represented only by one old man of ninety years of age who lives on his estate near Riyath. - The spiritual power, the Callee, is now wholly apart from Abd. al. Wahab's family. I propose shortly to submit to Government a report on the Wahabee power. -

I trust also soon to prepare a sketch Map of Najd and to determine some of the principal points by observation. -



مذكرة عن ماندي كوتش وأوكا [٧٢ظ] (٢/٢)





جزء من مذكرة عن الأمير فيصل ابن تركي آل سعود من الوهابيين [وهابي]
[٧٣و] (٤/١)

73
Cavalry men amongst the enemy to break them -
The Amir pays 10 thousands dollars tribute to the Porte
also some horses & Precious -
His own revenues mainly dependent on date
groves at Laska & Khaliff - which give
10 thousands dollars -
He receives also from the Maritime Arabs & the Bedouins
of Muskat Zikah - as per Margin -
A good deal of the above amount are however
made over to pay for the guarding of the frontier
& administration of provinces -
Other tribes render him horses & military aid
in return for general protection and
Shammar is tributary to the Amir and he
sends him some horses & so far that he
can remove the chief -
There are other tribes round about Riyadh whom
under specified arrangement the Amir
permits to graze unharmed within a cir-
-cumscritely beyond his frontier - The
Amir however is not pledged to protect
these people unless from the tribes directly
under his rule - for instance a few
days ago - some of the large tribes Daffare
lying between the latitudes of Riyadh and
to Riyadh plundered one of the unprotected
tribes on the frontier of Riyadh but the Amir
agreement with the Daffare chief precluded
his interference -
The Amir is said to be in a difficult position
since his difficulties arise from tribute
to the Porte & interference and the

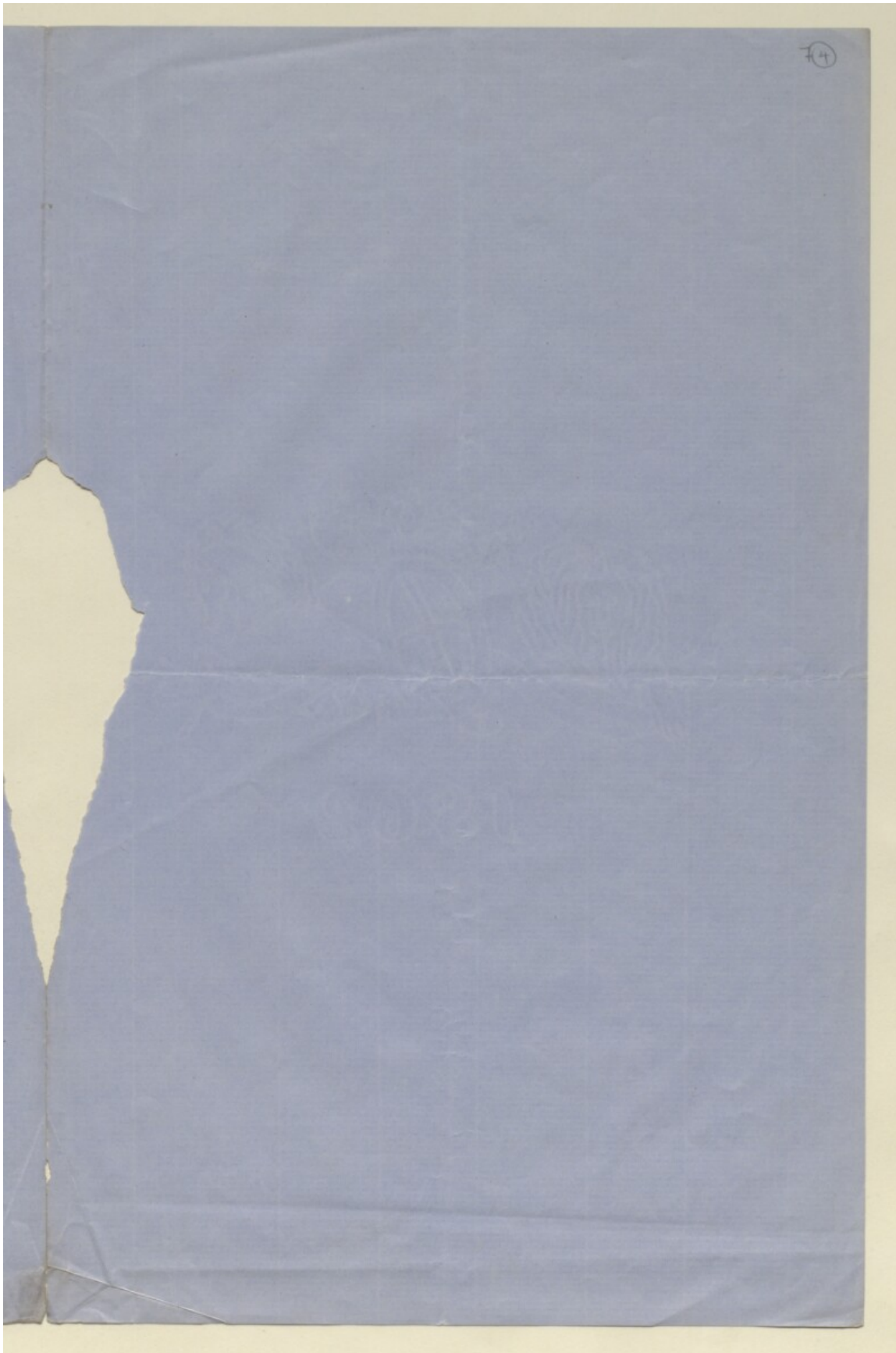


جزء من مذكرة عن الأمير فيصل ابن تركي آل سعود من الوهابيين [وهابي]
[٧٣ظ] (٤/٢)

intrigues and opposition of his own Arabian
relatives - His deputy at Hama named Turki
may probably become independent - His deputy
at Laha being brother to Turki would also
become independent and if he found the
~~same hostility~~
Gunnama & Hama -

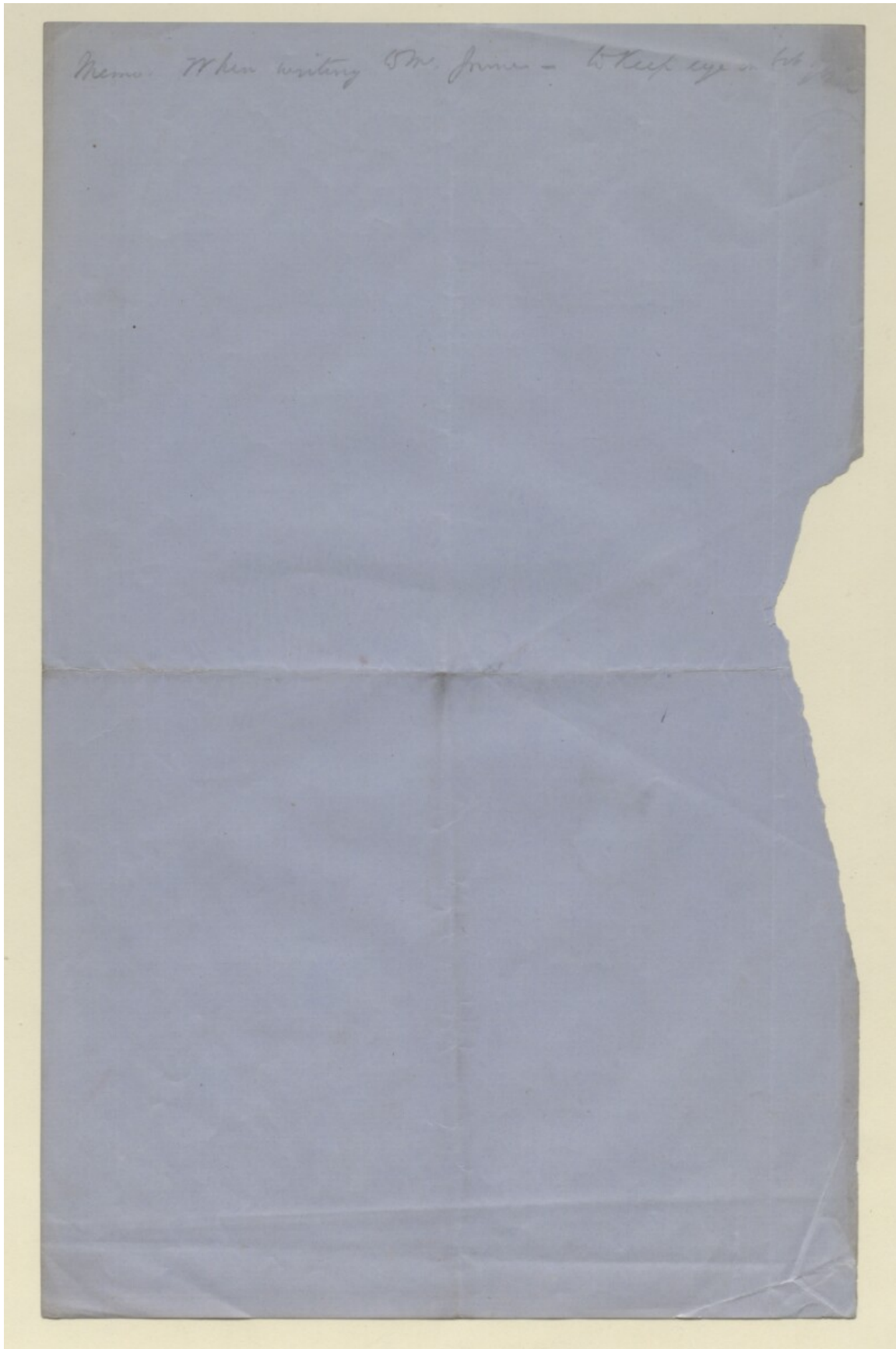


جزء من مذكرة عن الأمير فيصل ابن تركي آل سعود من الوهابيين [وهابي]
[٧٤و] (٤/٣)





جزء من مذكرة عن الأمير فيصل ابن تركي آل سعود من الوهابيين [وهابي]
[٧٤ظ] (٤/٤)





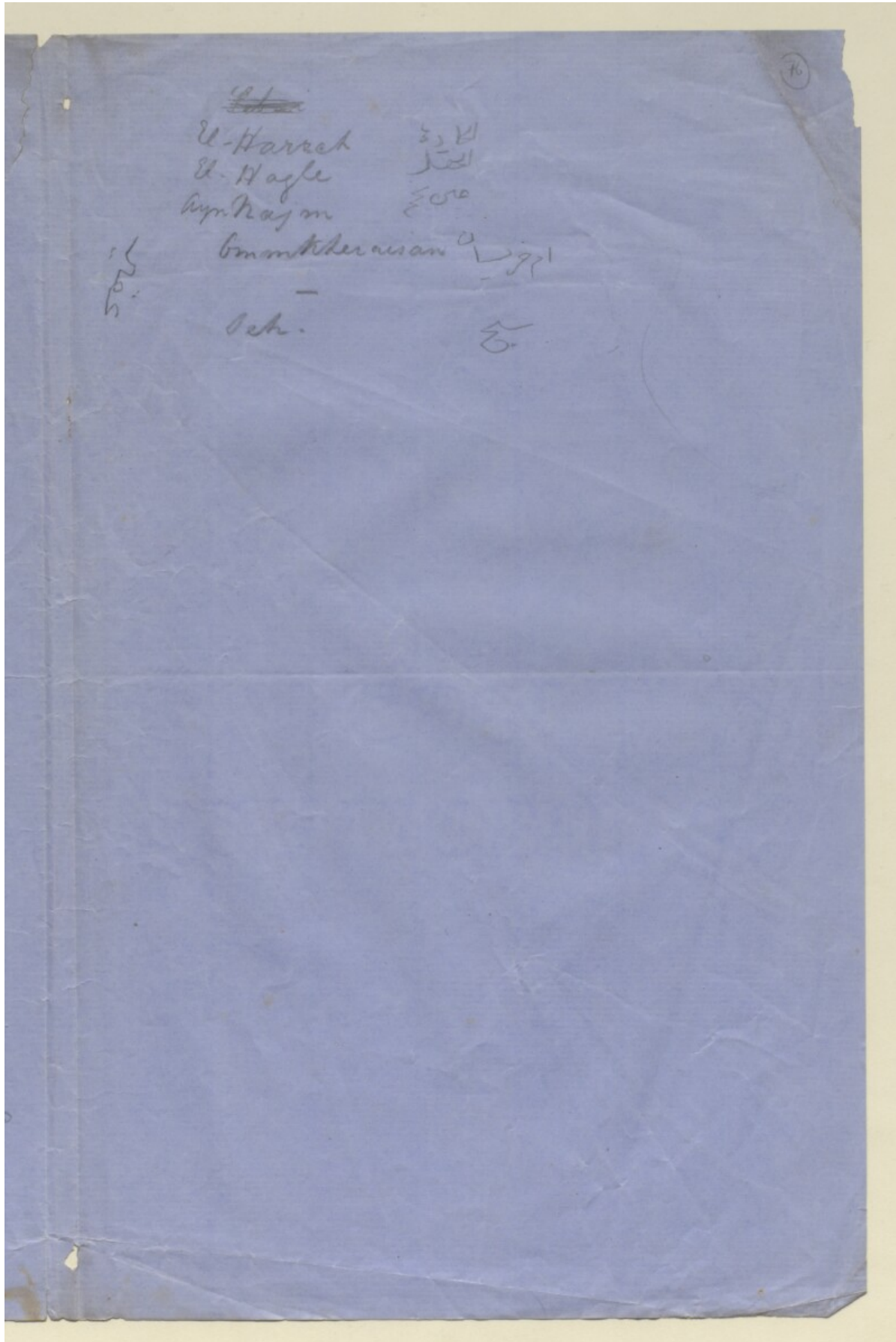


مسودة خريطة مبدئية لإقليم نجد [٧٥ ظ] (٤/٢)



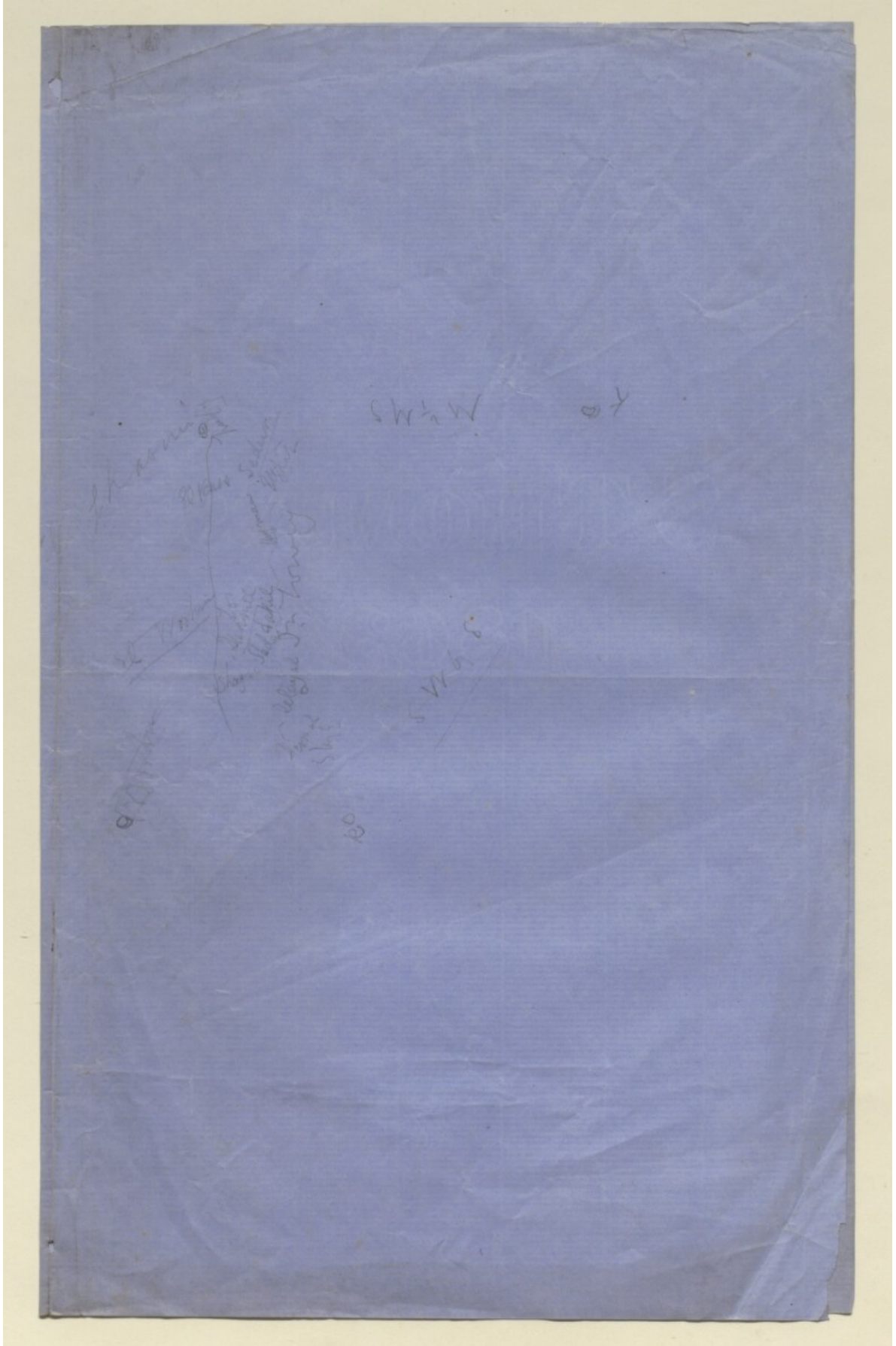


مسودة خريطة مبدئية لإقليم نجد [٧٦و] (٤/٣)





مسودة خريطة مبدئية لإقليم نجد [٧٦ظ] (٤/٤)





"بيان يوضح عدد أسماء القبائل العربية في إقليم نجد" [٧٧و] (٢/١)

Statement showing the number and names of Arab Tribes of the Najd Territory

Name of Tribes	Name of Chief	Head Quarters	Subdivisions	Population	Number of Tribes	Number of Tribes	Remarks
Anaizah	Raja al Durayze	Thaibar	52	156,000	75,000	14,000	The chief of all tribes,
Barb	at Tarm	Sanbar between	40	135,000	50,000	12,000	besides the tribes,
Durayze	Mahammed ibn Faraid	Barb	40	120,000	40,000	4,000	has to give to the Amman
Thumaymah	Tahat ibn Rashed	Subul Thumaymah	35	87,500	50,000	12,000	some tribes to the
Al-Hamir	Torky ibn Rabayan	Hajmat Rajee	40	80,000	75,000	10,000	number of the same
Qatari	Mahomed ibn Faraid	Barb	30	45,000	40,000	6,000	in other divisions he
Al-Hamir	Majid al Durayze	Subul	25	50,000	15,000	12,000	has under him.
Sebba	Yusuf ibn Tammim	Barb	2	3,000	None	1,000	In return he will
Lehwal	Barb ibn Rashed	do	2	4,000	do	1,000	receive from the Amman
Al-Murrah	Ali ibn Murrah	Mahsa	3	9,000	10,000	1,500	some present of
Bani Hajir	Thabit ibn Mahal	Mahsa	4	12,000	None	1,500	clothes some robes
Bani Thawab	Mendel ibn Mendel	do	8	32,000	do	6,000	The tribes paying no
Awazem	Saif al Mahal	Mahsa	40	80,000	do	None	tribes are bound
Zaat	Majid ibn Messayeh	Mahsa	20	40,000	do	3,000	to protect the frontier
Safwan	Asad ibn	do	3	7,500	30,000	2,000	in the districts they
Al-Hamir	Ali ibn Tammim	Thawab	4	8,000	8,000	1,000	tribes are bound
Ghman	Mahomed al Farid	Mahsa	6	15,000	25,000	12,000	in my opinion
Lehwal	Thawab ibn Tammim	do	8	16,000	None	10,000	the Amman may wish
Bani Rashed	Majid ibn Messayeh	Subul	15	30,000	20,000	3,000	tribes are bound
Bani al	Majid ibn Messayeh	Subul	12	30,000	75,000	8,000	The chief of the
Adwan	Majid ibn Messayeh	Mahsa	5	10,000	None	3,000	tribes are bound
Mahsa	Majid ibn Messayeh	do	2	5,000	do	3,000	the Amman and get
Lehwal	Majid ibn Messayeh	Subul	2	6,000	do	2,500	the Amman and get
Bani Tammim	Abdalla ibn Tammim	Mahsa	6	15,000	do	do	the Amman and get
Mahsa	Majid ibn Messayeh	Subul	6	15,000	do	do	the Amman and get

409 77,500 57,500 129,500



"بيان يوضح عدد أسماء القبائل العربية في إقليم نجد" [٧٧ظ] (٢/٢)

